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Fernhout to become new Institute president

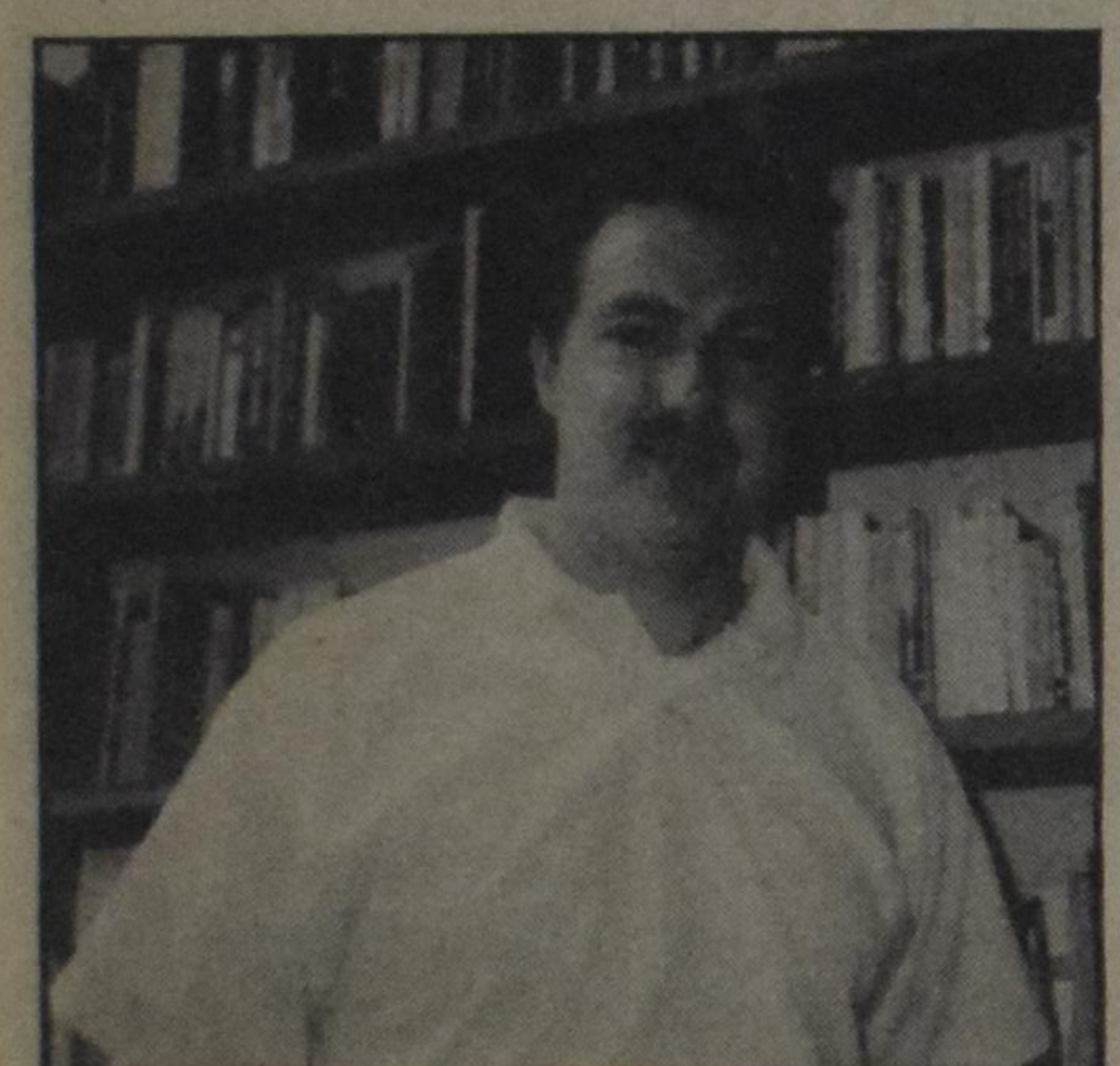


Photo: Robert VanderVennen
Harry Fernhout looks ahead to becoming ICS president.

Robert VanderVennen
TORONTO — Dr. Harry Fernhout has been appointed president of the Institute for Christian Studies (ICS), to succeed Dr. Clifford Pitt on Dec. 1, 1989. Fernhout has been a member of the ICS faculty in the philosophy of education for four years, and has been academic vice-president for the past two years.

"Fernhout will be an absolutely superb president, an answer to prayer," says Pitt. "Harry is a very skilled strategist for Christian education," Pitt adds. "He is an excellent administrator, and he knows what he wants and how to get things done. He is firm in what he believes, but at the same time has great ability to listen to two sides on an issue and then find a creative solution that all are comfortable with. I just can't imagine anyone more appropriately prepared for this job."

Fernhout has lived in Toronto since 1970, when he came to study at ICS. He married Hilda Dykstra of Winnipeg in 1971, and they have four children. They are members of the Toronto I Christian Reformed Church. They are deeply involved with the Toronto Central Christian School, where Harry is currently chairman of the Finance Committee, having earlier served as chairman of the board and of the Education Committee. Harry has academic degrees from Dordt College, ICS, and a doctorate from the Ontario Institute for Studies in Education (OISE), which is essentially the graduate faculty of education of the University of Toronto.

New challenges ahead
The greatest challenge for the Institute in the 1990s, says Fernhout, will be to establish its place in higher education in a way that will be clearly identified and accepted by all. Its niche has changed much in the past 10 years, with the development of The King's

Thinkbit
*When work is pleasure, life is joy.
When work is a duty, life is slavery.*
An unknown Russian writer

College, Redeemer College and Trinity Western University as new chartered Christian colleges in Canada, and with the Institute's own charter and consequent recognition among Canadian universities.

It is becoming harder and harder for a free-standing graduate school like ICS to be supported financially from voluntary donations, says Fernhout, and its mission requires it to be more closely linked with undergraduate Christian colleges and public universities.

Moves in these directions are underway, he reports, with plans afoot toward some kind of Reformed university in North America and plans for major graduate study programs at Calvin College, which would likely have a link with the Institute.

At the same time, the Institute is taking a fresh look at university affiliation in connection with its efforts to obtain new degree-granting powers from the Ontario government.

Academic and spiritual identity
The challenge that Fernhout is eager to tackle is that of building further the
See CAREER — p. 2



Immigrant children faced a strange world in a one-room school. (See pages 10-11)

Niagara churches adopt report on sexual abuse

Marian Van Til
ST. CATHARINES, Ont. — Classis Niagara of the Christian Reformed Church adopted a report at its May 17 meeting which the report's authors say "is an initial step by this classis in confronting a monster of sin in the form of ... sexual abuse."

The report (a readable 30 pages and 13 pages of appendices) was drawn up by a classically-appointed, six-member committee of professionals, ministers and laypeople.

Classis appointed the committee in January 1988 after it judged that the Bethany (Fenwick) consistory had badly mishandled an abusive situation; a former member of that congregation had appealed the matter to classis.

The committee's first mandate would be to "formulate guidelines for pastors and consistories on how to deal with instances of physical, mental and sexual abuse." Secondly, it was to examine whether "the CRC 'judicial code' could and should have been used by the consistory of Fenwick."

The committee quickly found, however, that its mandate was too broad. A revised mandate then asked the committee to formulate guidelines for pastors and consistories on how to deal with instances of sexual abuse of individuals up to 18 years old, and how to respond to the perpetrators and survivors (victims) of such abuse.

The resulting report has deleted references to specific places and situations so it will be very useful as an educational tool for all officebearers and church members, predicts Tom Venema, a committee member who has a private counselling practice in St. Catharines.

Though the report is explicit and must be to honestly approach the subject, Tom Venema points out that the document's emphasis is not to focus

blame but to be pastoral. "My hope is that people won't feel negatively confronted by this material but will see it as providing the information to prevent abuse, offer assistance and tools to help alleviate such situations and help understand what's happening," he says.

Defining the problem
For that reason, the report is written in a popular style, note several committee members who helped write it. It begins by clearly defining sexual abuse according to the law (not confined to intercourse; it includes rape, fondling, molestation, exhibitionism, sodomy — with or without force).

The report presents some of the myths about sexual abuse and counteracts them with the facts, e.g., "Myth: Children lie about sexual abuse. Fact: Generally speaking, children do not have the knowledge to talk about sexual abuse unless they have personally experienced it." An appendix further explains this and cites three studies on the issue.

The next section describes typical profiles of victims, offenders, situations, families and the offense; again, appendices elaborate on the information given.

Denial is easier
The report acknowledges that it is "hard" to admit that the "terrible evil of sexual abuse exists within the church" but urges the church to do so. It aids the church in that by defining tasks and boundaries not only for officebearers and therapists but also for victims, abusers, and just as importantly, all remaining church members.

The committee sees the report as a good start in addressing a frighteningly real problem from which church members are not immune. Venema's experience in both private practice and in eight years with Ontario's Family and Children Services has allowed him to "have contact with numerous CRC and other Reformed people involved in sexually abusive situations."

"Sexual abuse is a human problem and it's the result of sin," Venema says. "And sin affects everyone; people are people, sin is sin, and sexuality is a gift from God that will be abused by Christians as well as other people."

(For more on this report, see page 6 in this issue)

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Career change earlier than expected

... continued from page 1.

academic and spiritual identity of the Institute. He keenly believes that ICS needs more two-way communication with church leaders and with academic colleagues outside the Institute. He wants more conferences and informal dialogue where ideas at the cutting edge of Christian thinking can be explored in a spirit of mutual trust.

"As a graduate school, a key function of ICS is to engage in research and developing responsible new ideas," he says. "Inevitably you run the risk of unsettling people when you open up the question of whether our ideas and ways of doing things are what God calls us to believe and do. The challenge is to maintain the trust of people while you are doing what the people call you to do. I commit myself to showing our supporting community that we are faithful to that trust as we try to offer leadership."

Fernhout says he is keenly aware of the financial challenges facing ICS. The ICS has sold the majority share of its building to relieve an intolerable debt situation, and now needs to keep its finances out of a serious deficit mode. He sees his special role as building a climate of confidence that ICS is well equipped to carry out its task, and building a commitment to the religious vision of ICS.

He is grateful that Dr. Pitt has been able to increase public

confidence in the Institute so greatly in the four years that he has been president. He is concerned that ICS be able to find a new development director to continue the effective work that Adrianna Pierik has done.

Dr. Pitt came to the Institute after serving as the head of the Ontario Institute for Studies in education and of the Ontario College of Art, following upon a distinguished career in the field of education at the University of Toronto and OISE. As he is now approaching the age of 75, he has asked the ICS board to find a successor and relieve him of the heavy responsibilities of the presidency.

Fernhout's appointment to the ICS presidency at this time is something of a surprise. Although he has been close to the Institute for nearly 20 years, he has been on the faculty only four years, and it was expected that someone would be appointed from outside the staff again. The search committee, chaired by trustee Rev. Herman Praamsma, contacted and interviewed a number of candidates from outside the ICS staff, but none really rang the committee's bells.

At the same time, Fernhout's exceptionally effective work as vice-president, and as acting president during Clifford Pitt's winter leaves of absence, came more and more to the committee's consciousness. Fernhout says that he began to

think that some day he might move from academic work to academic administrative leadership, though he had not wanted the move to come so soon. But the Institute's need right now overruled his

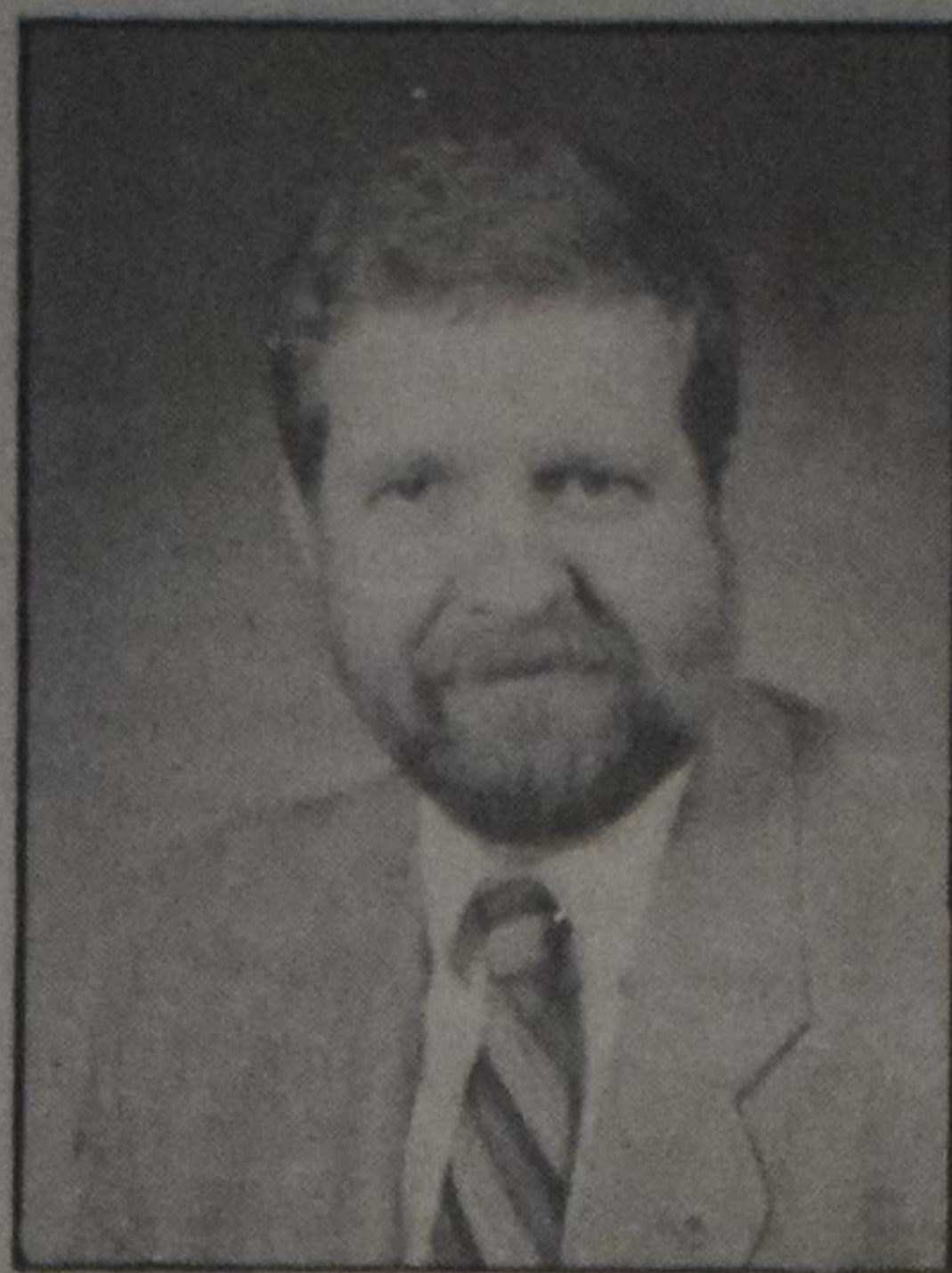
personal timetable.

In taking its faculty member from the field of education, the Institute now faces a gap in that department. The board is committed to search for a person to fill that vacancy.

Fernhout does want to continue some teaching, and especially to continue teaching in alternate years the strategic course he taught this past year at OISE on Christian education.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



With God, nothing is impossible

Kristian died on March 20, 1989, at the youthful age of nine.

It was in the context of the Coalition for Parents of Children with Disabilities that I first learned about Kristian. This young boy's father was an active participant in the coalition, which was established in early 1987 to oppose a series of savage cutbacks in education, health and social services by Alberta's Conservative government.

The government said that these cuts were required to sustain economic growth by reducing government expenditures for unnecessary services. The "unnecessary services" included personal aides for the dependently handicapped, dental services for children with Down's Syndrome, in-home family support, physiotherapy for the physically disabled, respite care for families of newly-diagnosed children with disabilities, and so on.

For Kristian, the cutbacks in services were compounded by the introduction of a school act which spoke about children who were, in the language of the act, deemed to be "non-educable." The legislation proposed the legalization of a total withdrawal of educational services. And so, at one point, Kristian's father was told by senior school board officials that once the legislation was approved, his son would be declared "non-educable."

A vegetable?

It was while sharing our experiences as families, at a time when our focus as a coalition wasn't entirely clear, that we learned a bit more about Kristian. Having been thrown together and knowing each other only in the context of a political fight with the provincial government, most of our discussions had centred on strategy and tactics. On this occasion, the sharing involved each of us introducing our family and telling something about the person with the disability. Kristian's father introduced his son somewhat hesitantly, finally saying, "... Well, you might as well say he's a vegetable!"

Because of the reaction, Kristian was seldom again referred to as "a vegetable," except perhaps to remind us of the purpose for fighting some of the most onerous legislation ever introduced in Alberta. Even though many of us never met Kristian personally, he came to symbolize the coalition's opposition to both the cutbacks and the "non-educable" phrase. And when (in response to the coalition's

accusation that "you're committing educational euthanasia") the minister of education tearfully agreed to change the legislation, Kristian was one of the children on her mind, she later told us.

Kristian was one of those children who are born with such a severe neurological impairment that they are blind, cannot speak, cannot move on their own and in every way are totally dependent on others for all their human needs. His life at home required constant attention: he was tube-fed, required 24-hour care and frequent medication to control seizures. His family's home, where he lived most of his life, was specifically developed with him in mind and the family van, too, was tailored to his needs. For the six months prior to his death, Kristian required oxygen 24 hours a day and food was pumped into his stomach — which often rejected it. Sleep came infrequently and for short periods of time, most often only in the middle of the night when his father held him and quietly sat with him in his rocking chair.

Profound effect

At his funeral, we were told that Kristian's life touched many people, perhaps most profoundly, his parents. Shortly after his birth, his mother planned his death and her own suicide, but instead, through a woman she had met some months earlier, she, and eventually her husband too, were led to the Cross and to the knowledge that Jesus loved them.

In announcing the death, the *Calgary Herald* told its readers that Kristian, "... passed away peacefully to be with the Lord." In his brief life this young boy was a faithful servant in God's Kingdom. In human terms it's difficult to understand how the apparent smallness of God's gifts to Kristian could have had such a powerful impact in so many ways. But then, God is not limited to such human terms!

For participants in the Coalition for Parents of Children with Disabilities, Kristian's brief life added purpose when it was needed. For those of us who share his family's faith, the source of that faith and its strength are well known. For Kristian, the Kingdom of Heaven has arrived; for us who are so richly gifted, there is still the opportunity to be its servants.

Jake Kuiken is a social worker in Calgary, Alta. He and his wife Keenie are members of the Coalition for Parents of Children with Disabilities and have a daughter with a severe-to-profound hearing loss.

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Pressreview

Carl D. Tuyl



While Monsieur was still doing his statesman thing with photo opportunities in Brussels, and Finance Minister Michael Wilson had left for friendlier territory in England, second-in-command Don Mazankowski had to take the heat in the House of Commons, which he did with considerable vivacity. In the meantime the RCMP, which always gets its person, did a bit of political brown-nosing by laying charges in the case of the leaked document. That Machiavellian manoeuvre gave the government the opportunity to field the opposition's ever more embarrassing questions about the budget leaks by saying that the matter was before the courts, and therefore beyond further discussion. It also gave the RCMP some brownie points in Wilson's book.

★★★★

The stock market was a little nervous about Michael Wilson's shaky status, and the Canadian dollar took a bit of a dive in relation to the Yankee dollar. The Bank of Canada intervened in the market process by shoring up our currency. The dollar did not dip in relation to European currency.

★★★★

The popularity of Monsieur's Tories in Prince Edward Island sunk lower than the mercury on the thermometer on a 30 below January morning. Only two true blue Tories managed to prevent a McKenna repeat in the P.E.I. elections. The NDP was nowhere. Premier Ghiz said that he would not try to trade continued support for Meech Lake for the continuation of the Summerside military base. But then again, saying that is like sewing seed, isn't it?

★★★★

The Alberta legislature had been adjourned for so long that people almost forgot it existed. Now with Premier Getty safely seated in the House, a new session will be opened soon. The constituents who gave Premier Getty a free pass have already been richly rewarded with very lucrative political liberalities: the conference of Western premiers will be held there as well as an important sports event.

★★★★

The Dublin inquiry continued to listen to the testimony of Dr. George Mario Astaphan, whose peculiar interpretation of the Hippocratic oath allows him to louse up people's livers and other organs. That steroid show is eating up a lot of

money.

★★★★

Cabinet members have been accumulating free travel points: Michael Wilson in London, Monsieur in Brussels, Jake Epp in Paris speaking about oil spills. Joe Clark was there too, representing the True North at an international human rights conference. Do you think Epp and Clark shared a room to underscore the necessity of reducing the deficit?

★★★★

A group of Manitoba legislators are trying to convince former governor general Ed Schreyer to run for the NDP leadership. Which reminds me that we haven't heard any rumours for a while about a successor to the lady who shall forever be remembered as the person who closed the beautiful gardens of the government house to the public. Flora? She remains the only former cabinet member who has not yet received some plum or another.

★★★★

Two Canadian cities were in a tizzy last week. Calgary welcomed the Stanley Cup and Toronto, where dreams of the Stanley Cup are equal to a mirage, was all excited about the opening of a concrete-hooded toad called the Skydome, which will allow the baseball team of that city to do its habitual losing in comfort.

★★★★

Canadian breweries, who in the past have received more protection than the last two specimens of an endangered species and who made a glass of beer into a lavish luxury by their pricing, are now complaining about American competition. Phooey and the hairs of my brush on that complaint!

★★★★

Just when everybody was convinced that the Bush administration was suffering

from advanced rigor mortis, the president took the international limelight with a disarmament proposal that accomplished not only preserving the unity of the NATO allies, but also challenged the Soviets to drastic reduction of conventional weapons. And guess what? The husband of Maureen McTeer was credited with drafting the compromise proposal. Maureen can be proud of her hubby.

★★★★

Mikhail Gorbachev experienced the blessings of democracy when members of the Soviet parliament fired a barrage of criticism about *perestroika*'s failure to put bread and butter in the stores. Gorbachev took it on the chin like a man, and to show that *glasnost* is no fly-by-night phantom he revealed that there would be cutbacks in military spending.

★★★★

The poor of Buenos Aires, who had not seen bread and butter for a long while, took a more drastic approach and helped themselves to generous portions of the same, bypassing cash registers — which is called looting. Inflation in Argentina has reached dizzying heights. It is generally expected that good old Yankee generosity will come to help the newly elected government of that country.

★★★★

The political situation in China is a bit like a cricket match in Truro, Nova Scotia: not too many people really know or understand what is going on.

★★★★

Ibtsam Bozieh, a 13-year-old Palestinian girl, was the 500th casualty of the *intifadah*, and there seems to be no end in sight. Now, vigilante Israeli settlers have joined the fray. When will they ever learn?

★★★★

Denmark's parliament has legalized homosexual

marriages. After Sweden, Denmark is the second country to pass such legislation.

★★★★

And before you all forget to change your address books, I will remind you that Burma has changed its name to Union of Myanma, with the capitol Rangoon being renamed Yangon. Don't blame me if the letter to your aunt in Myanma gets returned by Canada Post. Don't blame Canada Post, either. They can't go looking

around for unknown countries; they're too busy trying to locate lost mail here.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Weekly Puzzle by I. Miller

ACROSS

1 Hazard

5 Last

10 Canape item

14 Ms Kett

15 Gentleman's gentleman

16 Surrounded by

17 Wise — owl

18 Jostle

19 Bondage

20 Hockey player

22 — chief (publishing bigwig)

24 Alan of TV

26 List ender

27 Mystery name

31 See the world

35 Hiawatha's craft

36 Doctrine

38 Backward era?

39 Concerning

40 Chopper feature

41 Destroy

42 Dissemble

43 Solarium

44 Push up

45 Open court

47 Surely a winner

49 Small amount

51 Chamberlain

52 Outer

56 Walk casually

60 Sector

61 Deal

63 Sludge

64 Jargon

65 More aloof

66 Not care —

67 — Park, Eng.

68 — Island, NY

69 Criticizes

8 Hollow stone

9 Excited

10 Bribe for a DJ

11 Cupid

12 Heyerdahl's "Kon—"

13 Eve's place

21 Ladies' magazine

23 Acidulous

25 Trouper

27 Milan's La —

28 — made (is assured of success)

29 Embark upon

30 Sailing vessel

32 Bravery

33 Get the lead out

34 Phil. island

37 Not at all

40 Starry-eyed

41 Flattery

43 Sound of contentment

44 Bartok

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Last week's puzzle

MIAMI	EARN	TAPS
ANTON	SHOE	UNAU
SCANT	PALI	LAND
HANDEL	REGRIMES	
RAID	SHAPELY	
RETIREES	RIS	
ALIAS	MASON	NEW
YARN	CUTER	DEMO
THE	PURIM	AERIE
RUN	TRIBBLERS	
ASSORTS	SERE	
HEADLAND	LEGATO	
ETRE	TOUS	AARON
AZAN	LURE	STERE
DENT	STOW	TESTA

- 46 Conceive

48 Woe

50 — Polo

52 Aplece

53 Picture type

54 See to

55 Reclined
- 57 Sabra's steps

58 Moslem call to prayer

59 Slangy ayes

62 Billy — Williams

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Reunion in Joure

The Gereformeerde Kerk of Joure, the Netherlands, hopes to celebrate its 150th anniversary on Saturday, September 16, 1989. On that day we are planning a reunion of all those who, at one time, were connected with our church in Joure.

Imagine that all those people who emigrated to America, Canada, South Africa, Australia or New Zealand would meet each other and us on that Saturday in September! The program includes fellowship and coffee, a lunch, a trip through Joure, etc.

Please contact Lies Halma or P. Wesseling
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Gen. Mgr.: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
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Leave the pearly gates to us, Peter

Editorial

People who do not know God as father and Jesus as saviour sometimes find it easy to trivialize religion. They may talk about the Word of God as “the good book,” which almost sounds like a compliment, but, in fact, is a paternalistic pat on the cover of a book they hardly ever open. God is referred to as “the old man upstairs,” and prayer is reduced to a three-second petition that the car will start. One’s personal faith is talked about as “my religion,” meaning, I can’t help it if I can’t do something, my priest or my minister won’t let me. Cartoonists, in an attempt to capture life after death, have portrayed deceased persons as sprouting little wings from the shoulders, carrying a halo over their heads, while they sit on baby-soft, fleecy clouds.

It’s unfamiliarity that breeds the contempt for spiritual reality here.

Unfamiliarity also breeds misrepresentation. Have you ever wondered why popular stories and jokes have St. Peter standing at the pearly gates trying to decide whom to let in and whom to shut out? There are times that one can appreciate such jokes, provided the point is not to trivialize religion. Such is the case in the following joke told in Romania in the face of extremely adverse conditions created by President Nicolae Ceausescu.

Still a stereotype

The story has Ceausescu dying and arriving at the pearly gates. Who are you? asks who else but St. Peter. I am God, the president replies. Somewhat taken aback, St. Peter says there is already a God. But Ceausescu refuses to change his story. St. Peter goes to tell God, and God invites Ceausescu in for a chat. You must agree, says God, that the power that created that which came first must be the real God. Ceausescu concurs. Well, God continues, in the beginning I created the heavens and the earth. Therefore I must be God. Fine, replies Ceausescu. But what was there before you created the heavens and the earth? Nothing but chaos, God answers. Well, Ceausescu declares triumphantly, I created chaos.

I like this joke because, instead of ridiculing God, it pokes fun at the Romanian president, who, without doubt, has created chaos in his country. Still, the story carries the usual stereotype of Peter at the gates. In essence, that caricature is an obvious trivialization of a New Testament episode.

A boring job

You remember Jesus’ words to Peter after the apostle had confessed that Jesus was the Christ, the Son of the living God: “Blessed are you, Simon You are Peter, and on this rock I will build my church I will give you the keys of the kingdom of heaven; whatever you bind on earth will be loosed in heaven.”

Because of this passage, numerous stories and jokes in the Christianized world have relegated poor Peter to standing at the gates of heaven for thousands of years, a heavy key dangling from his belt. He is shut out from all the excitement and celebration going on in heaven. What a boring and menial job!

Of course, Psalm 84 reminds us that it’s better to be a door-keeper in the house of God than to dwell in the tents of the wicked. In other words, it’s far better for Peter to stand at heaven’s door than to be the guest of honour in hell. Nevertheless, we have reason to believe that the apostle has a more central role to play in the heavenly realms.

Keys are on earth

But what a reduction on these popular stories of the original meaning of Jesus’ statement that he gives the keys of the Kingdom

to everyone who confesses that he is the Christ. Peter represents the church of Jesus Christ here on earth. The power that comes with holding the keys is given to all believers: “Again I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven.” (Matt. 18:19)

It’s quite obvious, then, that the keys are wielded not at the pearly gates but in our earthly life here and now. And they’re not wielded by church councils only but by the church, as a whole or in part.

I like to think that the keys are meant, first of all, to open the gates of heaven for new believers here on earth. That is always the main thrust of the gospel. “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat!” (Is. 55:1) Churches that pride themselves on carrying the keys in discipline cases had better ask themselves how actively they are engaged in using the keys to let people come in, how busy they are with loosening the souls held captive by the powers of evil.

Of course, Jesus leaves no doubt in our minds that the Church is also called to bind evil powers and to lock the gates of heaven. That is done mainly through preaching and fellowship, which bind and exclude those who oppose the gospel.

What the Church down here, led by the Holy Spirit, decides about anything will be honoured in heaven. Since this includes entry into the Kingdom, there is no need for Peter to continue his watch at the pearly gates. Go and enjoy yourself, Peter. We, the Church of Christ, walk around with keys dangling from our belts.

That is the kind of reality which popular stories seldom tackle. It cuts too close to the bone. It personalizes the Christian faith far more than the modern temperament will tolerate.

BW

Letters

Urges care and support

Thank you for your article on pastoral care to cancer patients in the May 26, 1989, issue. It touched on some of the major spiritual and religious issues facing the person and families who must cope with the dreaded disease.

Recently, I obtained an excellent resource kit for clergy called “The Spiritual Crisis of Cancer: A Resource Kit for Canadian Clergy.” It can be

obtained by the clergy free of charge from the Canadian Cancer Society.

I would urge pastors to obtain this helpful resource. Also, it would be helpful if local groups were formed to support persons and families struggling with the effects and treatment of cancer.

Siebert A. VanHouten
Regional Co-ordinator of
Chaplaincy Services
Hamilton-Niagara Region

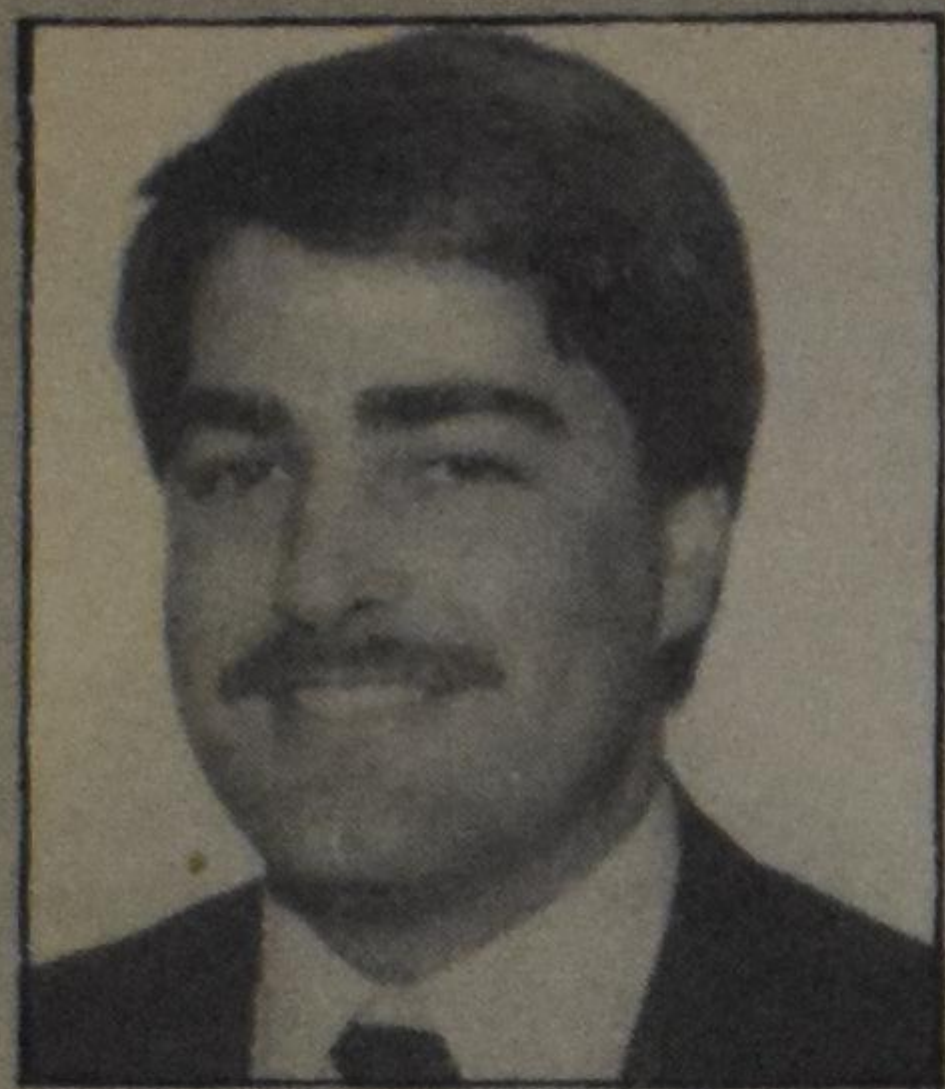
Respect and prayer

It was with mounting admiration and respect that we read the personal account “There is a way out” in the April 22 issue regarding homosexuality. Would that everyone afflicted with this condition could deal with it as this writer does.

The reason we are writing this letter is to let him (the writer) know that our prayers go up for him and his wife, that God will enrich their life together more and more as time goes on.

Don and Lena Holwerda
Chatham, Ont.

FETISHES/DAVE FEDDES



Bursting balloons

An army colonel, recently promoted, was enjoying his new power and prestige. He had just moved into a spacious new office with a massive desk. It felt good to be important.

A knock at the door interrupted the colonel's thoughts. A sudden inspiration gripped him. "Hold on a minute," he barked. Then, picking up his telephone, he spoke loudly: "Yes, General, of course, sir. I'll be sure to contact the president. No problem, General. I'll take care of the matter immediately. Goodbye, sir."

The colonel hung the phone up with a clatter and called out, "Okay, come in." A private entered: "Well, Private," the colonel pompously inquired, "what can I do for you?"

"Nothing much, sir," the private smirked. "I'm just here to hook up your phone."

I don't know whether this story is true. I do know that many of us like to be important. Not only that, but we want to appear more important than we actually are. Unfortunately for us, too much hot air often bursts our balloons at the most embarrassing time.

Pride destroys

Two biblical proverbs state the matter well: "Pride goes before destruction, a

haughty spirit before a fall." (Prov. 16:18) "Let another praise you, and not your own mouth; a stranger, and not your own lips." (Prov. 27:2)

Speaking of pride before a fall . . . A scientist, a boy scout, and a pastor were the only passengers on a small airplane. The pilot came into the cabin with bad news: "The plane is going to crash. There are only three parachutes for the four of us. I have a wife and three small children, so I should have one parachute." So he took one and jumped out.

The scientist declared, "I am the smartest man in the world. Humanity cannot afford to lose me." So he grabbed one and jumped out.

"I have had a full life," said the pastor with a sad smile, "and I am prepared to die. You are just a boy. You may have the last parachute."

"Relax, Reverend," responded the boy scout. "The smartest man in the world just jumped out of the plane with my knapsack."

(A scientist telling this story would reverse the roles of the pastor and the scientist. Indeed, we pastors are also prone to self-importance.)

We all like to feel important. We like to act important. Others must know how busy we are. They must discover how significant our work is. We must drop a few names of "close personal friends" (translation: somebody who once shook our hands) to reveal that we associate with important people.

But pride is destructive. Proud people are ripe for a fall. Proud people also irritate others. Someone has observed: "Pride is the only disease that makes everyone sick except the one who has it." Most seriously, human pride sickens God.

I enjoy the jokes about proud people. I do not like other people who are proud. But I do not enjoy facing up to my own self-importance.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Hays challenges Boswell's position on homosexuality

Richard John Neuhaus

Writing in the *Journal of Religious Ethics* for Spring 1986, Richard Hays of Yale Divinity School has challenged John Boswell's widely influential book, *Christianity, Social Tolerance, and Homosexuality*, on a central point of biblical interpretation. Boswell's exegesis of Romans 1:26-27, which is widely cited in the rapidly proliferating literature dealing with homosexuality as a theological and ecclesiastical issue, Hays finds seriously flawed and misleading in several important particulars. Expressing deep concern about the impact of this faulty interpretation upon the church, he argues that Boswell not only misconstrues the Romans text, but fosters an unfortunate confusion between exegesis and hermeneutics.

Summarizing Boswell's reading of Romans 1:26-27, Hays finds his major original contribution to discussion of the text in the claim that Paul's words do not apply to persons of homosexual orientation, but rather to heterosexuals who "give up" their natural inclinations and engage in relations with persons of the same sex; and second, his claim that Paul does not label such behaviour immoral, but rather unexpected or unusual. Both of these claims Hays finds exegetically insupportable.

In an extensive examination of the context of the passage, in terms of both the logic of the argument and the

rhetoric employed, Hays shows that in a chapter of which the keynote is the righteousness of God and the major theme is a condemnation of the unrighteousness of fallen humanity, the implication is clearly moral. Paul presents an empirical survey of rampant human lawlessness as evidence that God's wrath and judgment are already at work in the world.

With extensive citations both from Greek literary texts and from Hellenistic Jewish writers, Hays demonstrates that the Greek phrase *para physin* (translated in the Romans passage as "against nature" [KJV] or "unnatural" [RSV]), along with the parallel phrase *kata physin* ("natural") is used frequently in the absence of Greek words for "homosexual" and "heterosexual" as a way of distinguishing between homosexual and heterosexual behaviour. The categorization of homosexual practices as *para physin* was commonplace in polemical attacks against homosexuality in the world of Hellenistic Judaism.

Hays finds it evident that in this passage Paul identifies "nature" with the created order. He offers a "detailed refutation of Boswell's interpretation of "nature" as the personal nature of the individuals involved and his claim that *para* is best translated as "going beyond" rather than "against."

He reserves his most vigorous challenge for Boswell's claim that Paul's derogation of homosexual

behaviour in Romans 1 applies only to homosexual acts committed by heterosexual persons. The interpretation falls apart as exegesis of Paul and, says Hays, is a textbook case of "eisegesis," the fallacy of reading one's own agenda into a text. Hays concludes that "in Romans 1:26-27 we find an unambiguous indictment of homosexual behaviour as a violation of God's intention for humanity."

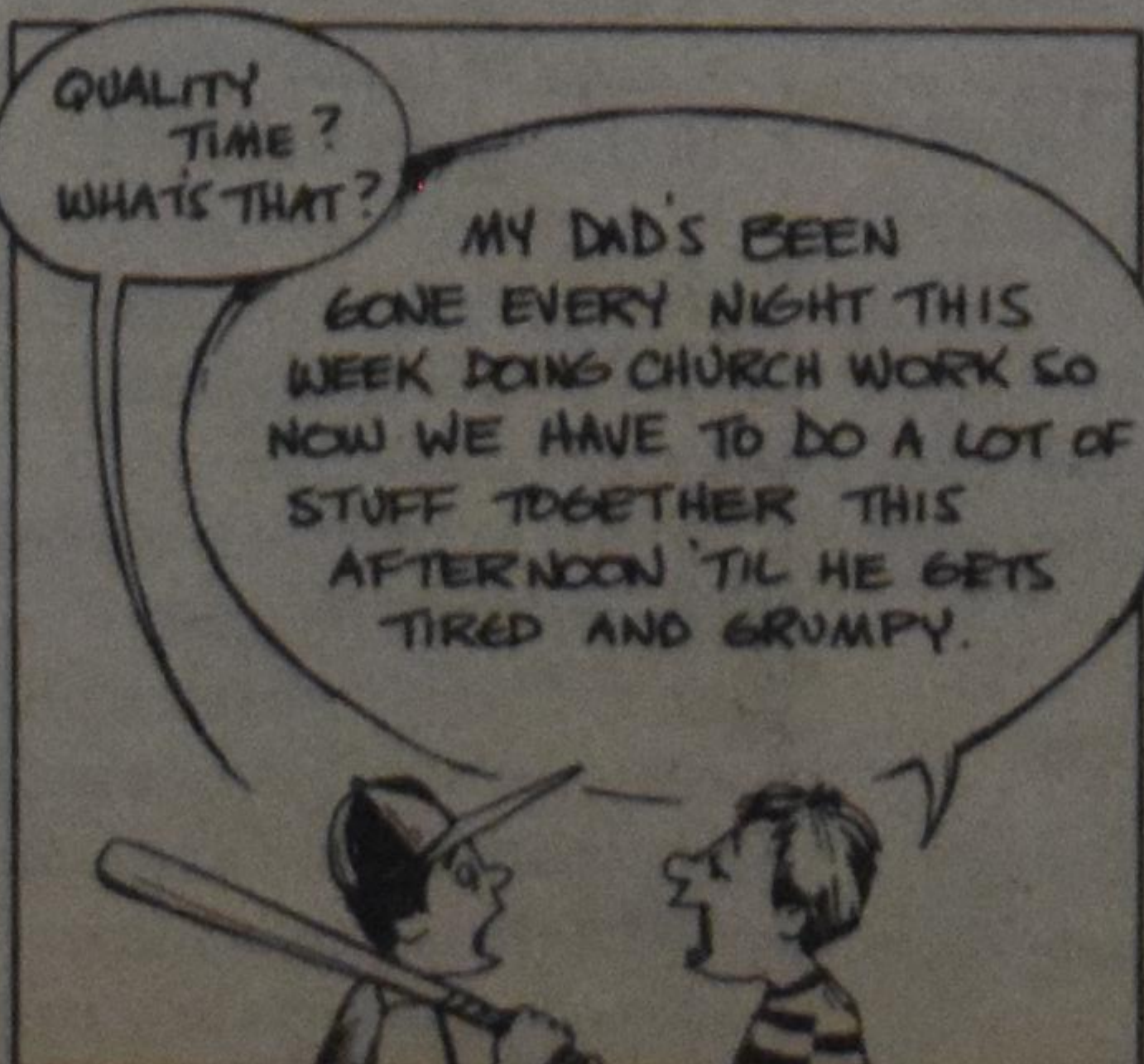
The major thrust of the essay is exegetical, focused on the interpretation of the Romans passage. Hays is careful to note that a refutation of Boswell's exegesis does not constitute a comprehensive attack on his book. He goes on, however, to examine Boswell's historical reconstruction of early Christian attitudes toward homosexuality. While agreeing that homosexual behaviour was not a major issue for early Christian writers, Hays finds Boswell's inference from this that they were tolerant of homosexuality to be fallacious. On the contrary, the evidence that does exist, says Hays, suggests that they regarded it as so self-evidently evil as hardly to require discussion. Every pertinent Christian text from the pre-Constantinian period, and all the major Christian writers of the fourth and fifth centuries, were unremittently negative in their judgment on homosexual practice. Hays points out from Boswell's own discussion that he is unable to cite a single early Christian text which approves homosexual activity.

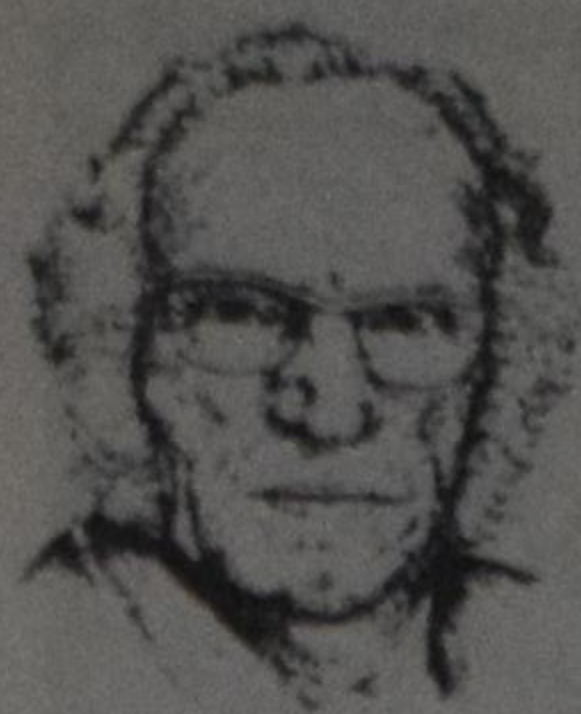
In a concluding discussion of the normative use of Romans 1 in Christian ethics, Hays notes a variety of ways in which a particular text may function as authoritative for ethical discourse. But however used, Romans 1 confronts us with an account of how the ordering of human life before God has gone awry. Paul sees homosexual relations as a tragic distortion of the created order. And in a brief look at the broader biblical context, Hays finds that although homosexuality is a minor concern of the biblical authors, every explicit reference is pejorative in character.

Looking at modern studies which suggest that homosexual preference for many individuals is an innate disposition, an involuntary orientation rather than a free choice, "Hays suggests that Paul might readily agree that 'all . . . are under the power of sin' (Rom. 3:9). But the gulf is wide, he adds, between Paul's viewpoint and the modern habit of assigning culpability only for actions assumed to be under the free control of the agent.

Any discussion of the normative application of Romans 1, Hays warns, must not neglect the powerful impact of Paul's rhetorical reversal in Rom. 2:1: all of us stand "without excuse" before God, Jews and Gentiles alike, heterosexuals and homosexuals alike. There are no grounds for self-righteous condemnation of homosexual behaviour. But the theological structure in which Paul places his indictment of relations "contrary to nature" is a weighty one. "We must forthrightly recognize that in Romans 1 Paul portrays homosexual activity as a vivid and shameful sign of humanity's confusion and rebellion against God; then we must form our moral choices soberly in light of that portrayal," Hays concludes.

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Pensive Dutchie

Syrt Wolters

How to be truly ecumenical

The Christian Church is divided into so many fractions and denominations that we've lost count of them all. But nobody seems to do anything about it. We seem to accept this as an inevitable result of sin and we keep our church walls firmly secured.

Have you ever imagined how this looks from heaven, where Jesus Christ is sitting at the right hand of God? There, in the infathomable universe, is this tiny little globe, Earth, where God has put humankind as his imagebearers — the highest position in all of creation. But for us that was not high enough. We wanted to be *God*, with all the disastrous consequences of this misplaced pride.

Yet Christ gathered from among humanity those who were given him from the Father, a community of believers of every tongue, race and nation. And someday all these believing disciples will have a grand supper with Jesus Christ in heaven.

How can we break through our well-established church walls? They must be melted down by the glowing mutual love we all have for our Lord and King, Jesus Christ. But

how?

I think I have seen a glimpse of that in Reformed Christian schools since several of them have become "interdenominational." I know that to the die-hards among us, "interdenominational" sounds like a swearword! A school which does not have the "Three Forms of Unity" in its constitution can hardly be called a Christian school! Any school which would drop these confessions from its constitution is bound to slide quickly into the most gross secularism!

Change of heart

I have repented of this attitude and by the grace of God I've learned to see that we must acquire much more of the tolerant love of Jesus Christ.

Coming back to Christian schools: such schools should not drop the Reformed confessions from their basis in order to open the door to anyone who calls him- or herself a Christian, however nominal. An alternative is to formulate an educational creed wherein is spelled out what the school's founders believe and what consequences this has for

the education of that school's children.

That is what we have done in Victoria at Pacific Christian School. Our school's policy says that no one can join the Christian school society without having attended a series of orientation sessions at which potential members are introduced to the philosophical and religious foundation of the society and the school. No child can be enrolled unless the parents have attended these sessions.

The sessions make abundantly clear that the parents must be committed Christians who regularly attend church and can produce a letter from their clergy to verify their statements of faith.

In case they cannot, in good conscience, see eye to eye with any part of our constitution or our Educational Creed, they are told not to join the society. Mormons, Jehovah Witnesses or Seventh Day Adventists are not even considered.

Sharpening the vision

These sessions have been most rewarding. Many people seemed to be turned off when they heard they must attend these sessions. ("Who do you

think you are!" they may have thought.) But several of these people, after having completed the series, came up to the session leaders and said "Wow, this school offers a lot more than we ever bargained for!"

One attendee, who had immigrated from Australia and was himself a public school teacher with a PhD in education, said "Frankly, I was put off by your attitude, as if my training did not mean a thing at all, but after having sat in with you people I sometimes asked myself whether my whole university training had not been a waste of time. In spite of my excellent academic training I was never given a vision. You people provided that vision! Thank you very much."

An interdenominational school gives people from various churches the chance to meet each other, work together and often discover a

profound mutual love for Christ — to be separate from the world and at the same time a witness in it!

This approach could be used in social relationships and in politics and perhaps in a host of other areas. And it is not idle imagining to expect that in so doing, we will see the crumbling away of church walls.

However, if Christians are going to "live" the antithesis, the world won't be half as tolerant as it is now. As long as we adapt ourselves to the pattern of the world, we will live in peace; but as soon as we take our Christianity seriously, the world will find us a nuisance and eventually it will persecute us ruthlessly. At that moment we will have become part of a vicious circle: we will be stronger united together.

Syrt Wolters lives in Victoria, B.C.

Churches need greater awareness of sexual abuse, says study committee

Marian Van Til

ST. CATHARINES, Ont. — Christian Reformed churches in the Niagara area have adopted a report that provides guidelines for pastors and consistories on how to deal with instances of sexual abuse

of individuals up to 18 years old.

Not everyone is aware of incest cases in the church. One of the report's authors, Rev. Peter De Bruyne of Mountainview, Grimsby, says as a minister he has seen abuse cases but not to

the extent that Christian counsellors say it's prevalent in the church. That doesn't make him doubt the severity of the problem. It simply means, he says, that sexual abuse is "dealt with much more by counsellors than by pastors — and that's how it should be."

De Bruyne admits that he readily refers people to counsellors because "I know I'm not equipped to handle certain problems." He hopes that this classical report will make other pastors realize that, alone, they are not equipped to deal with the devastation that sexual abuse causes the victims nor with the smooth talk and denial of often unrepentant perpetrators.

"The first purpose of the report is to create a greater awareness that pastors and elders *will* be confronted with such a problem sooner or later," says De Bruyne. The report will let them know what to expect and how to approach the problem.

Power trip

Co-author of the report, counsellor Tom Venema elaborates on

that. "Statistics tend to show and my work experience shows" that abusive situations usually involve a "rigid personality type with a power vision." (The report acknowledges that not all abusers are male and not all victims female, but most commonly they are.) An abuser often heads an authoritarian family structure in which power is abused to control others," Venema explains. And the situation is intensified when it is "often wrongfully endorsed by an authoritarian church structure." For the victim, imagine how "especially fearful" it is when the sexual abuse "is carried out under the guise of God's endorsement, when faith is tied in to the abuse; that's *Christ abuse* [by the perpetrator] — that can be very terrifying [for the victim]."

"If the church itself doesn't understand that," Venema continues, "think of what a poison such a faith system can be for the victim."

Such deep-seated scarring makes it "so tiring" to work with abuse victims, admits De Bruyne. "And there are always a few consistory members who just want to say to the victim, 'Come on, now, it's about time you get over this. This has been bothering you for a year!'"

Such attitudes, as well as simple benign ignorance, are why Tom Venema thinks *all* church council members should be required to attend sexual abuse seminars to learn how to cope with the problems *they* may face as well as how to approach victims and abusers. "The church must recognize that officebearers involved in

sexual abuse cases will be very taxed," says Venema. "But pastoral care is so important. If the report has a fault I think it's that the pastoral care aspects are still underplayed."

Pursue the issue

Committee member Ena Koole Vandezande is a senior counsellor at Women's Place in St. Catharines, a shelter for abused women. The abuse results she sees are not only physical and emotional: there are children who have been sexually abused and women who were similarly abused as children. Like the other committee members, Vandezande's fervent hope is that the report will increase awareness of sexual abuse in the church.

"I hope it will mean for victims that they will be listened to, believed, supported when they take action against a perpetrator or if action is taken on their behalf."

Vandezande hopes the report will be further developed by the Christian Reformed Church's synod this year. Classis Iakota (parts of Iowa and South Dakota) has prepared an overture (formal request for action) on various aspects of sexual abuse. Vandezande thinks that the Classis Niagara report may be a good starting point for a denominational study. Committee member Stan de Jong, also of St. Catharines, says that copies of the report have been sent to the denominational stated clerk so they can be used as background material by the synodical committee which will review the Iakota overture.

Calvin College

announces that the Governing Board of the

Calvin Center for Christian Scholarship

is now receiving applications for Visiting Fellowships for the academic year 1990/91.

The Center was established in 1976 to promote rigorous, creative and articulately Christian scholarship addressed to the solution of important theoretical and practical issues. Each year a team of scholars is appointed to study a single topic. The study topic selected for the year 1990/91 is

"Theory and Practice of Christian Schooling in the Reformed Tradition."

Application deadline is September 15, 1989. For information contact:

Dr. Rodger R. Rice, Academic Dean
Calvin College
Grand Rapids, Michigan, USA 49506
Telephone (616) 957-6263

Cinema summaries

Marian Van Til



Indiana Jones and the Last Crusade

Rated PG-13

Stars Harrison Ford, Sean Connery, Denholm Elliott, Alison Doody, John Rhys-Davies, Julian Glover, River Phoenix

Story by George Lucas and Menno Meyjes; directed by Steven Spielberg

Indiana Jones and the Last Crusade is the third "Indiana Jones" movie. These high-adventure films, shot literally all over the world, chronicle the exploits of archeologist/teacher Indiana Jones (Harrison Ford), circa 1936-38.

The first sequel was typical of sequels: long on "action," short on character and plot, commercial success its highest objective. This second sequel, however, has moved back to — and considerably beyond — the character emphasis of the original film (*Raiders of the Lost Ark*), making it one of the more satisfying "action-adventure" films in recent memory.

There are two disparate elements in *The Last Crusade* which make it an unusual, even exceptional, film in its genre. One of those elements is technical. The production values are simply so high — the photography so dazzling, the lighting and camera angles just right, the look and feel so authentic and the acting so good — that this film outclasses most others of its kind.

The other element is somewhat less tangible. It involves both character interaction and certain moral values the film advocates (e.g., respect for religious ritual, the importance of good communication between parents and children, devotion to the common good rather than one's own ambitions or desires). While Harrison Ford nicely projects Indiana Jones' adventurousness as just one side of this complex, strong-willed college professor/explorer, Sean Connery is a real delight as Indy's father, Dr. Henry Jones. In the elder Dr. Jones we see the origin of some of Indy's character traits. The father, however, is a Victorian

gentleman, slightly more intellectual and quite bemused by his son's love of wild, romantic adventure.

Sparks fly

The two actors play off each other adeptly, causing creative sparks when they are on screen together. In typical Celtic fashion, Connery can speak volumes with a slightly cocked eyebrow or a subtly pursed lip. Though there is virtually non-stop action in the film, the father-son relationship becomes one of the movie's main focuses and accounts for much of its humour and worth.

The object of the Joneses' archeological search is the Holy Grail, the chalice which tradition says Christ used at the Last Supper. The medieval legend of the Holy Grail says Joseph of Arimathea preserved the cup (which had also held the crucified Christ's blood) and passed it on to his descendants. The cup went to England where its fate is combined with the stories of the guileless knight Perceval, with King Arthur and Sir Galahad. It is now known that the legend was based on a pagan Celtic saga which was gradually Christianized as a vehicle for moral and religious instruction.

The Last Crusade adroitly acknowledges the fanciful aspects of the legend while at the same time making it seem within the realm of possibility for the purpose of the film's story. The Holy Grail legend is, of course, extra-biblical, but the film is respectful of the biblical and broader religious references and icons inherent in the subject. (At one point, when the younger Dr. Jones starts to use the name of Christ in vain, his father severely reprimands him for "blasphemy.")

That is not to say that the film espouses any sort of Christian "theology" or is based on a Christian worldview. Not unlike the Holy Grail legend, however, it seems concerned (along with providing a good time) with leaving its young viewers (mid-teens and older) with good moral advice, Judeo-Christian in origin.



small talk

Alice Los

On being a replacement mother

It has been some 20 years since I went shopping with young children in tow, but to this day I will turn my head when I hear "Mo-om!" while I'm in the mall or supermarket. Mostly, I'm glad to realize my mistake and to continue my way in peace. Yet at times, I'm glad to discover that what I have done for years on end — taking care of a young, bustling family — still comes naturally, albeit my energy runs out sooner.

One day recently, I waved my daughter and her husband goodbye as they left for a well-deserved holiday, and then I turned around to face their brood of five who would be my responsibility for 10 days.

We had a good time together. I started each day an hour earlier than usual to meet the high school bus with the eldest, some 10 kilometres from their home. Then I saw the other four children off, lunches and all, to the local Christian school and found myself alone with the early morning debris which an active family cannot help but produce.

I tidied the house, tackled the laundry, prepared for supper and rested my weary feet. I dealt with sibling quarrels, ripped blue jeans and broken glasses and listened in again on children's evening prayers. "Please Lord, don't let the ship sink," was a refrain I often heard, since Mom and Dad were on a cruise.

I also found again that the church, in its zeal to nurture its young members, may unwittingly be the family's biggest competitor. Club nights, bowling matches, rallies and closing programs followed each other in rapid succession, which made for hurried meal times and much rushing around.

When we *did* have some leisure time together one evening, the children asked me about "the War," because all they knew was that their grandparents had known five years of foreign occupation in their day.

Had I witnessed any hand-to-hand fighting? I had to disappoint them; I told them instead about my uncles who had been proud soldiers in the cavalry. When I revealed my ignorance on another subject, I was taught by my grandson all about pistons and spark plugs and the difference between a six- and a four-cylinder engine. Our early morning trips to the bus stop together were the perfect occasion for such lessons. We talked about other things too.

The week wore on and "the homecoming" became a central theme of conversation. Clearly, absence had made young hearts grow fonder. On the last day, while I made Sunday's supper in advance to cushion a mother's re-entry into real life, the yard was cleared of clutter, the car was washed and two kitchen chairs were festooned with balloons and streamers. Finally, the big moment came and two tanned, rested parents embraced their eager offspring.

A while later, I happily transferred the responsibility for a family back where it belongs — on younger, stronger shoulders. And as I drove off to the quiet haven of my own house, I treasured a sense of achievement. I also joyfully acknowledged God's gracious answer to that past week's prayers of the children. Than I promised myself a few days off!

Alice Los lives in Inkerman, Ont.

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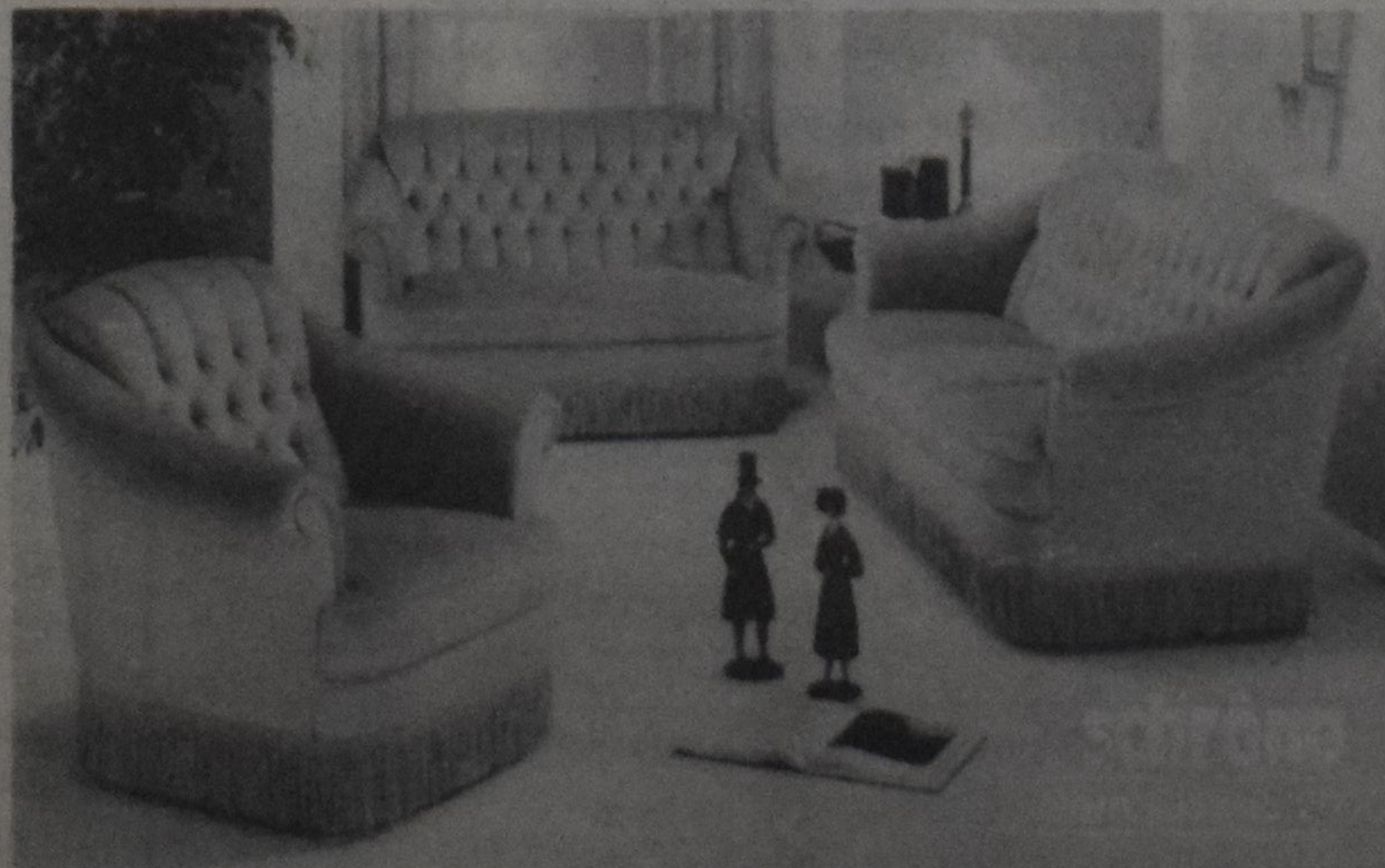
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Conversion leads army engineer to missions in Mali

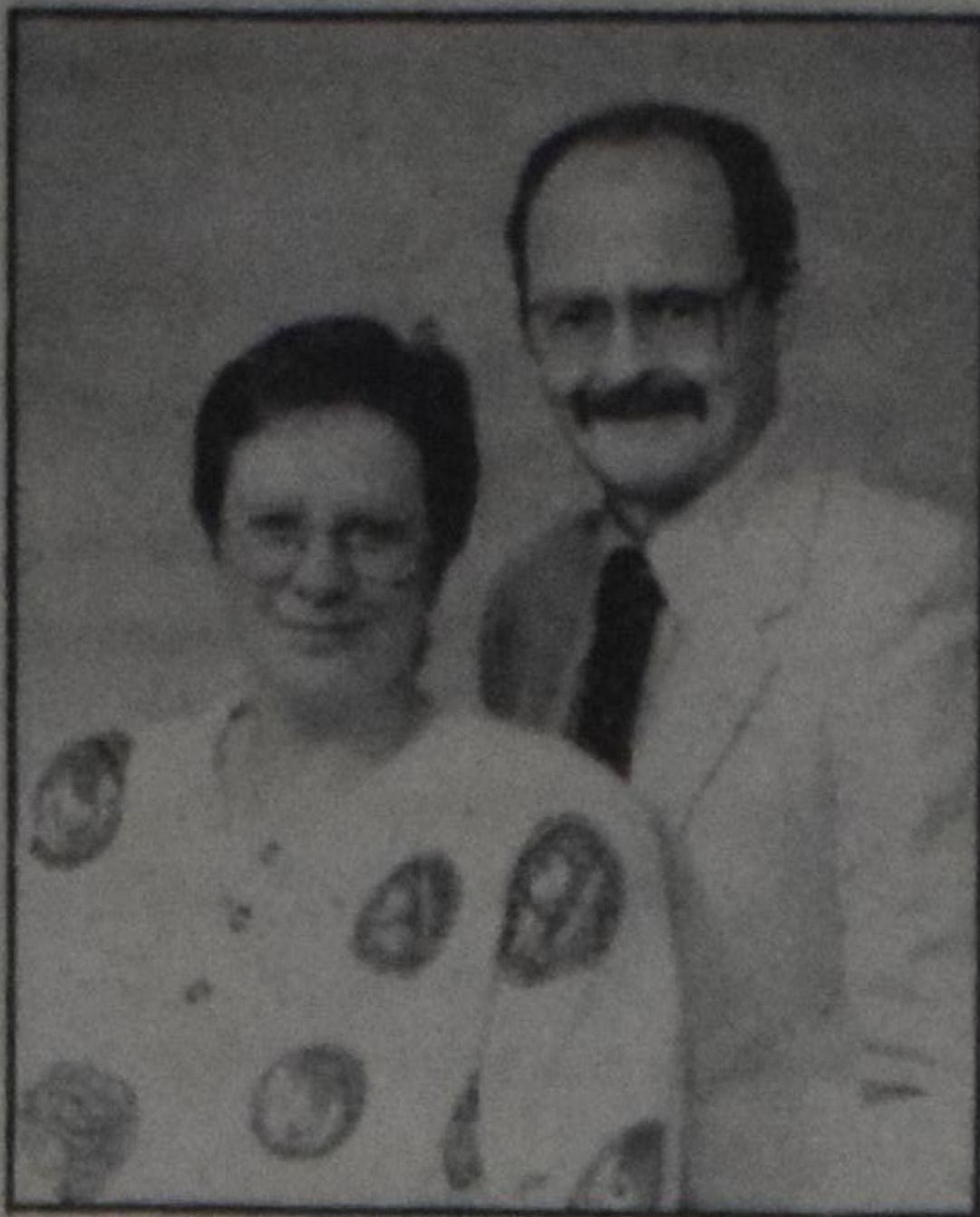


Photo: courtesy CRWM
John and Linda Gunnison: from the army to Mali

(CRWM) — John Gunnison was an assistant manager of a store in Cedar Rapids, Iowa, when he came to know the Lord through the ministry of Rev. Ken

Van De Griend at Peace Christian Reformed Church. He soon became an active church member and professed his faith in 1983.

“My conversion led me to consider that the U.S. Army had spent lots of money to train me as a field engineer,” John recalls. “I enjoyed the training and feel that my natural ability should be put to service for Christ and the church.”

John and his wife, Linda, will serve Christian Reformed World Missions in Mali as church and community developers among the nomadic Fulbe people. Their goal is to get to know the people as friends so they will be able to present the gospel as

neighbours, rather than foreigners. In addition to his field engineer training, John has studied at Drake University Law School, the University of Wisconsin-Superior, and Calvin Seminary in Grand Rapids, Mich. He completed his

studies in theology at the Institute Faral in Quebec in 1988. Linda has degrees in education from Laval University in Quebec, and has studied philosophy and psychology at various institutions in Canada. In 1985 she completed a master’s

degree in Christian education at Calvin Seminary. The Gunnisons will be working closely with Larry and Ann Vanderaa, who have been in Mali since 1984, and Gene and Dawn Michelson. John and Linda hope to begin their work in Mali this fall.

Rushdie’s wife follows in his footsteps

NEW YORK, N.Y. (EP) — Author Marianne Wiggins has learned a lesson from her husband Salman Rushdie: offending a major religious group can be good for book sales. But Wiggins is playing it safer than her husband by going after a religious group less likely to issue a death threat: Christians.

Wiggins’ fourth novel, *John Dollar*, is an indictment of Western democracy. In it, she proposes to expose what she considers to be the emptiness at the heart of Christianity, on which Western culture is founded. “I am an opponent of

religion,” she said. “I wanted to show how powerful it is and how it needs to be questioned.” Her title character, John Dollar, is washed up on the beach of an island also inhabited by eight little lost girls, who were brought there by a tidal wave. Dollar is a particularly unflattering Christ figure. His back is broken and he is paralyzed from the waist down, but two girls care for him. Wiggins says they provide “eucharistic feedings” and says of one girl, “Nolly is in charge of their performance and their liturgy, and

excommunication from them is the punishment she exacts when she is crossed.” In an intended parallel of the Christian church, two girls control Dollar, and use that control to enslave others. After the others die and the two girls are faced with hunger, they engage in cannibalism, in a manner that mocks Christian communion and is likely to be offensive to many Christians. Wiggins is currently in hiding with her husband, who is under an Iranian death threat because of his book, *The Satanic Verses*, which Moslems find blasphemous.

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Redeemer students eligible for science scholarships

C.C. Staff
ANCASTER, Ont. — Students in the natural sciences at Redeemer College will now become eligible to receive scholarships of \$2,000 a year, the college has been notified.

The college learned that it will now be able to participate in the Canadian Scholarships Program of the Social Sciences and Research Council of Canada. Redeemer will become

eligible for a certain number of scholarships each year. Each scholarship will be re-evaluated and considered for renewal each year for a maximum of four years. Students must apply directly to the Canadian Scholarships Program.

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United Church statistics grim

Paul De Groot

EDMONTON — The number of people leaving the United Church of Canada accelerated in 1988, according to statistics released last month.

Membership at the end of 1988 was 849,401, down 1.7 per cent from 863,910 members at the end of 1987. Attendance at Sunday services was down 7.1 per cent and participation in Sunday schools and church education programs was down more than nine per cent.

For the last decade or so, most of these categories have registered declines of about one per cent a year, with the exception of Sunday schools and education programs, where participation has been stable.

In spite of the drop in membership and participation, total financial contributions were up by 3.4 per cent. But contributions to the Mission and Service Fund were down 4.2 per cent. The M&S fund supports many of the church's national programs.

Church officials discount the possibility that the controversy in the church over the ordination of homosexuals was completely responsible for the declines. At a general council last summer, the church approved a statement welcoming homosexuals as members of the church, and confirming that all members of the church can apply for ordination.

Church statistician Doug Flanders says the 1.7 per cent decline in membership is only slightly greater than the historical average. But, he adds "The loss of any member to the United Church is a cause of sadness, whether the reason for the loss is death, disinterest or disenchantment."

Church downplays losses

While some people have left the church over the issue of homosexual ordination, most mainline Christian denominations have experienced a loss in membership in the last 25 years, Flanders asserts. The church lost 37 congregations during the year, bringing the total to 4,138. Most of the churches which closed were small rural congregations and none attributed their closure to the controversy over the ordination of homosexuals, Flanders says.

But about 25 churches lost a significant number of their members as a result of the controversy. So far this year, another five or six congregations have been significantly affected by the controversy. Also, 36 ministers have formally resigned so far as a result of the controversy.

Rev. Howard Mills, the

church's general secretary, says the statistics should "put to rest, once and for all, all the dire descriptions of the United Church being 'split down the middle.' On the other hand, there's no doubt that the United Church is going through a difficult period."

He asserts that "the vast majority of United Church members, whether they agree with the General Council statement or not, want to stay with the church and work through these problems among ourselves."

Mills also warns against treating the statistics as "a reliable opinion poll" on the ordination of homosexuals.

"The numbers simply reflect totals and trends at a certain point in time and not the true diversity of the United Church."

The other side

Rev. Gordon Ross, spokesperson for the Community of Concern, a United Church group which opposes the ordination of homosexuals, says no one in the church could seriously believe that the controversy was not largely responsible for the drop in numbers.

Although Flanders says it appears fewer people have left the church so far in 1989, Ross says the statistics for 1989 may

be just as grim as last year.

Many church members were waiting for a few months to decide about staying or leaving, and "it's really been in the first months of 1989 that we have seen the most dramatic indication of the damage done by the general council," Ross said in a telephone interview.

The slight decline in formal memberships, compared with the more substantial drop in worship attendance, reflects the fact that "many people leave and will not go through the formality of membership changes or all the rest of it," believes Ross.

The nine per cent loss in Sunday school and church

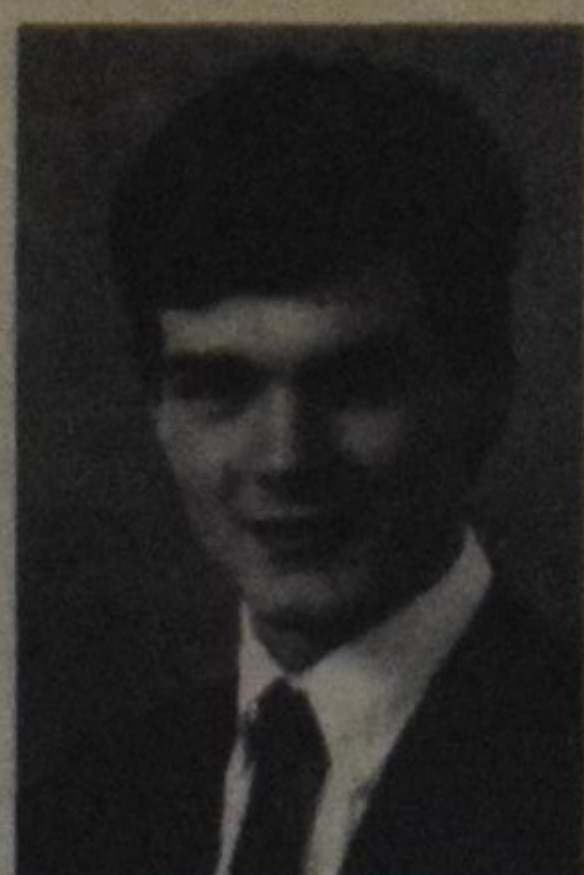
education programs bodes particularly bad for the church, Ross said, because it means many young families are pulling out. "There's something of a myth around that this controversy disturbs older people the most. There's no data to support that."

"I suspect that the Sunday school figures reflect the profound disenchantment of many young families with this whole situation," notes Ross.

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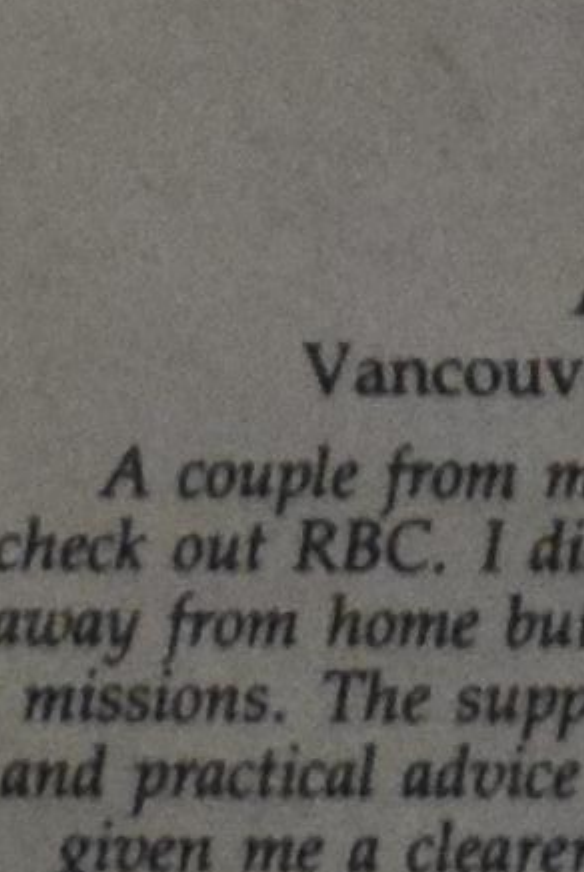
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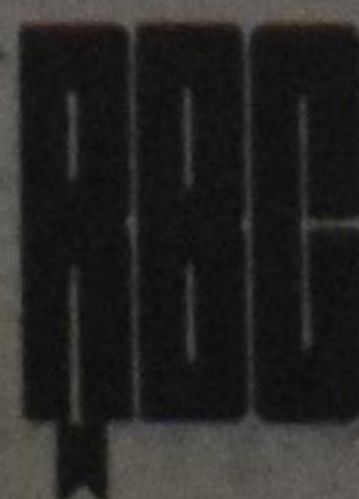
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Story



her, the outside door opened and another boy came in. He had the same white hair, the odd clothing, the wooden footwear. Heavens to Betsy, she thought in a flash of near panic, five of them! These must be the Dutch children she had heard about from Owen Fiske at the last board meeting. The immigration authorities were sending him someone to work on his dairy farm and he'd been told there was a sizable family.

Five of them! Would they understand a word of English? She spoke to the bigger girl, who appeared to be 10 or 11.

"Good morning. What's your name?"

Puzzled looks were followed by a few low-voiced words among the five. Just as she had feared; they didn't have a speck of the language between them. She's heard that Erica From at P.S. 27 had had three Dutch children last year and had somehow survived. Five seemed like a lot, but there wasn't much choice.

Use gestures, Flossie, she told herself. With a firm arm she herded them into the classroom. Curious eyes took in the tongue-and-groove walls, the high ceiling blackened by decades of wood smoke, the tall, narrow windows. She paired them off into double desks, seating the odd boy with Billy MacArthur. Billy might not be the smartest pupil, but he was easy-going and gentle.

glance. Flossie called the class to order and began the routine. Bible reading, the Lord's Prayer, the flag salute. The newcomers took their cue from the others, standing when all stood, sitting when all sat.

After 38 years of teaching, Flossie was adept at assigning work to each of eight grades. Before long, the older ones were studying for an arithmetic test the next day. Grades One and Two were given a reader and workbook.

"Here, see if you know what all the words under these pictures mean. I'll come back to you in half-an-hour. You sit and read," she instructed. It was now time to give Grades Three and Four some help.

Before she could turn to them, she became conscious of five pairs of very blue eyes questioning her. Each small form sat primly upright, arms folded across the chest. Oh dear, how would she ever find out in which grade they belonged? And how would she keep them occupied until she had time to think about what to do with them?

"Jane," she said, in a flash of inspiration, "Would you get some *National Geographics* from the bookshelf and pass them out to the new pupils?"

Jane fairly bristled with self-importance as she carried out her task. Five small pairs of hands eagerly reached out for the magazines, and within seconds, all were engrossed in the pictures.

Thank goodness! Flossie heaved a sigh of relief. It looked as if they were all

The boisterous stomping of other pupils coming in was soon quelled by a stern

Anne Hutten

The year was 1950; the place, Waldemar, a small farming community in southern Ontario. With the first of her pupils dribbling in, Flossie White gave a last critical look at Billy MacArthur's spelling test. It really wasn't worth marking, even if one could decipher the near-illegible writing. Just look at that: fens, bisikel, catel. Maybe she should scratch an E across the top.

Still, Billy had been doing the best he could. She would keep him in for an hour after school every night this week to drum a bit more sense of the English language into him.

"Miss White, this stove ain't goin' to stay lit. Want me to put a bit more kindlin' in 'er?"

Seldon Taylor lumbered up to her desk, red hair unruly as usual, freckles prominent on his equally noticeable nose. His eyes sparkled with mischief but he had endless patience with the ancient woodstove's whims.

"Isn't, Seldon, not ain't.

Yes, you might try some more kindling. You can get some more newspaper from the boys' porch if you need to. Be careful; we wouldn't want the whole school to catch fire."

"Well, I don't know about that," he drawled, beating a retreat before she could reprimand him. Flossie looked after him with affection. He was so much like his father, Thomas, whom she had taught 30 years earlier.

Only three or four pupils had come in; the rest stretched playtime outdoors to the last minute. Gaylene Fisk was hanging up her jacket at the back of the one-room structure. She was skinny and colourless, her pale hair almost an exact match with the faded sweater she wore. Her sister Lenora was sharpening a pencil over by the first grade desks. She wore a serviceable tartan skirt, longer than most, but fashion hadn't yet affected P.S. 13. Once she went on to high school, it would be time for lipstick, for immaculate

white bobby socks in saddle shoes.

Flossie's attention was caught by a commotion of some sort in the girls' porch. She could hear Jane MacArthur's sharp voice, "C'm on, you've gotta go in there!", followed by Alice Winfield's milder tones, "Just leave them alone. Miss White will talk to them."

Talk to whom? Flossie bustled down the length of worn floorboards, her calf-length cotton dress swinging with her brisk approach.

In the porch, an unusual sight met her eyes. Jane and Alice stood at centre stage, giggling at four foreign-looking waifs lined up along one wall. Each of them had hair the colour of new cornsilk, and each clutched a newspaper-wrapped lunch packet. There were two boys and two girls, with little apparent difference in size between them.

Even while four pairs of shy, frightened eyes looked up at

Little strangers

bookworms. That should lighten her load in the months ahead. All the years of teaching had hardly prepared her for this.

That afternoon she assigned all her pupils enough work for an hour. The five newcomers were gathered into one corner. Those eyes seemed to expect much of her. Come, Flossie, she admonished herself. Forget the misgivings and get to work. You're a teacher, and you're going to teach these children some English.

She picked up a Grade One reader. Opened, it showed a picture of a boy.

"Dick," she said. She pointed to the boy and repeated the name. She gave each child a pencil and a sheet of paper.

"What is your name?" she asked, slowly and distinctly. Blank, bewildered stares met her. She pointed to the picture again. "Dick." She tapped the older girl lightly on the chin, and said, "You, your name?"

A sudden light gleamed in the blue eyes. The girl turned to her brothers and sister, and babbled away in Dutch. Then she wrote on the paper: Ali. After some thought, she added the surname: van Arragon. With a hint of triumph she handed the paper to Flossie.

"Good, very good," praised Flossie. She received four more papers, ranging from neat writing to awkward beginner's print. The names were strange to her eyes: Jan, Johanna, Gerrit, Dolf.

To find out their grade level,

she gave each child a page of arithmetic, guessing at their ages. The youngest seemed quite content with Grade One material, a bit of tongue showing as he worked. Dolf, that one. The younger girl was tiny. Would she be the next one up? A page of simple addition brought a near-scornful look as the girl completed it within minutes. Grade Three work brought the same quick results, with only one error.

Flossie eyed her doubtfully. Let's see, this one was Johanna. She must be small for her age. She gave the girl a page of Grade Four sums and watched. This time Johanna settled into a normal work pattern, carefully adding and subtracting. The same procedure was followed with Ali, Jan and Gerrit. That evening, Flossie made a long distance call to her brother in Toronto.

"Brian, I've got to have some language books. No, I mean simple stuff such as they use for teaching new immigrants the English language. Don't you have a friend with the Department of Immigration? Yes, it's urgent!"

Brian laughed at her description of the five waifs dumped on her doorstep, cheered her up when she voiced her doubts, and firmly promised to secure the books for her.

"This very same weekend, Floss. I'll bring them down to you if I have to drive to Montreal for them. Bart Summers did some classes at

the YMCA last winter. He's bound to have some lying around."

The following week, Flossie took her new charges apart for an hour every afternoon. Painfully they repeated the phrases: This is a plane. This is a dog. This is a cat. The plan is flying. The dog is running. The cat says meow.

Eighteen other pupils also proved effective as teachers. Often she would come upon Alice Winfield, her arm around Ali, slowly and patiently repeating a word. In time, Gerrit became George, and Jan became Jack. Ali, Dolf and Johanna merely anglicized the pronunciation of their names.

There were times when Flossie felt like giving up, and she was sure her five "Dutchies," as the other children called them, felt the same frustration. Inevitably, the newcomers were picked on, different as white chickens in a black flock. At lunch-time, they huddled together in one corner of the school basement, the other pupils spread out near the other end. But there were little victories, like the day Billy MacArthur chose Jan and Gerrit for his baseball team.

The day came when Ali presented her with a drawing of a long-skirted figure with gray hair and glasses, and the legend, "This is my teacher" underneath. Dolf used recognizable sentences before any of the older ones.

"I want sit by de window," he would pronounce, his

chubby cheeks dimpled with the effort.

"I haf an apple," Gerrit would say on opening his lunch, invariably four slices of bread and jam.

"I broom de floor for you," Ali offered one day, and matched action to words.

Jan was the quiet one, poring over books in every spare moment. But he too made an effort at communication. "I like dis goat," he said one day, pointing to an illustration of a frolicking nanny. "We haf one in Nederland."

Johanna was the most timid at first, holding back when she thought anyone ridiculed her pronunciation. But by spring, she began to defend herself.

Flossie had difficulty suppressing her amusement when she heard the shrill little voice outside an opened window.

"You is mean! I not like you!"

Came the day when they brought her the news: "We are going to Acton. My fadder, he get a job wid de factory dere. He make more money."

They had been at P.S. 13 for only 11 months. Flossie sighed at the thought of losing them. They had come a long way since that first morning in the girls' porch. Each was working in the proper grade level in all subjects. The "th" sound remained impossible as yet, and the rolling "r" would stick in their speech for a few more years. But they would manage nicely in their new

school.

On the last day, it was Billy MacArthur who suggested they sing, "For they are jolly good fellows." Jane and Alice had organized a collection amid much secrecy and whispering in back corners, and now presented the new Canadians with a subscription to the *Children's Digest*. Gaylene and Lenora had badgered their mother into making a batch of macaroons, and proudly passed these around.

For Flossie, the difficult moment came when each of the van Arragons came up to her desk after school and formally shook hands.

"Thank you for teaching us," Ali said.

"Thank you," added Jack.

"Thank you verry muts," said Johanna.

"Thank you," echoed George.

And "Thank you," lisped Dolf, fat cheeks quivering with excitement.

She knew they would never forget her.

I know it too. I was one of them.

Anne Hutten lives in Kentville, Nova Scotia, with her husband Bill and children.

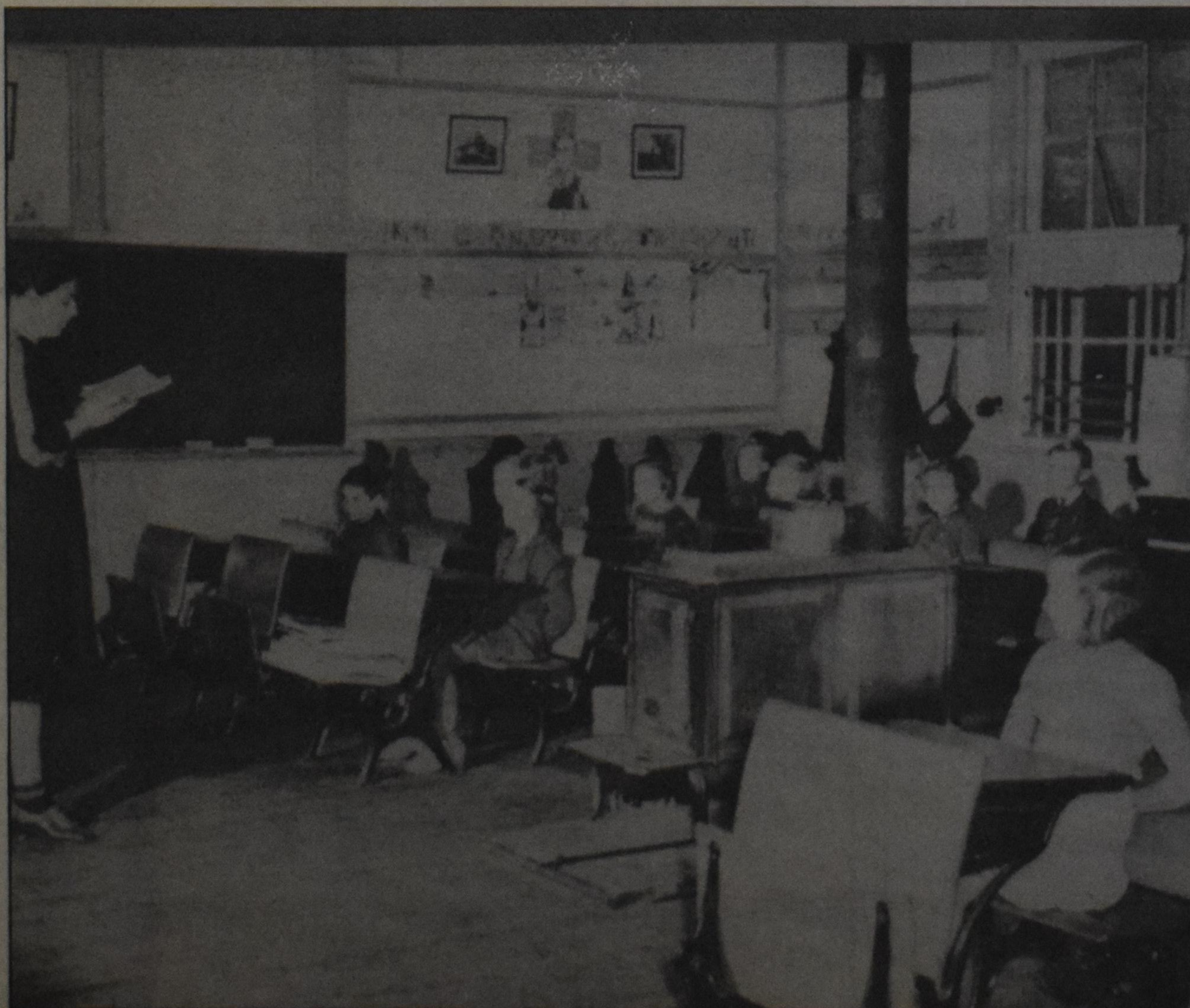


Photo: Greater Canadian Encyclopedia

Will Jacob Luitjens receive justice?



Photo: The London Free Press
Jacob Luitjens testified for four days.

Stan de Jong

When the war ended in 1945, I was only 10 years old. We lived on a quiet, tree-lined street in a northern (Groningen) town in the Netherlands. Today, even after so long, certain experiences from those war years still haunt me. Perhaps it was not so much the German soldiers we feared but our own townsfolk, whom we could no longer trust.

Right across from our home lived a Nazi collaborator. To our right lived a "fifth-columnist" who helped make the 1940 German invasion easier. Our neighbour to the left was pro-German. He joined the German army and is said to have died on the Russian front. (During the war, his wife "entertained" many German soldiers. Following the 1945 liberation, Canadian soldiers shamed themselves in her home.) We also learned that our grocer had been shot in the back of the head by the infamous Landwacht, a hated Dutch militia controlled by the Nazi S.S. They shot the wrong

man — the man's brother, a courageous resistance fighter, was the one they were after.

★★★★

The May 25, 1989, issue of the *Toronto Star* reported the capture of Paul Touvier, France's most wanted war criminal. He has been charged with crimes against humanity. Touvier was police chief in Lyon for the collaborationist Vichy regime in southeast France during World War II. He allegedly worked alongside German Gestapo chief Klaus Barbie ("The Butcher of Lyon") who was jailed for life in 1987.

But what really caught my attention was another *Star* story, written by Ken MacQueen, about a man who could have been my neighbour in war-time Holland (in fact, he lived only some 30 miles away). His name is Jacob Luitjens and, according to MacQueen, he "is the most visible symbol of changed morality, a stiffened Canadian resolve to root out the worst of the war criminals who found shelter in Canada after World War II."

In 1985, *Calvinist Contact* called attention to a report released that year by the federal commission on war criminals headed by Mr. Justice Jules Deschenes. The commission's findings (including a secret list of 20 high-priority war crime suspects) caused Ottawa to create a special war crimes unit of justice department lawyers, historians and RCMP investigators.

It is members of that unit, including crown lawyers Bill Hobson and Arnold Fradkin, who have laid bare Luitjens' past. More than 10 scattered weeks of deportation hearings in federal court stretched over eight months and came to a

close in early May. Luitjens' future rests in the hands of Mr. Justice Frank Collier. Luitjens may become the first person to be stripped of his Canadian citizenship for committing war crimes.

From Nazi fiend to Sunday school teacher

Luitjens is now a bland, frail figure, a 70-year-old man who, MacQueen writes, has a deformed left hand, a crippled hip and a bad heart. He likes to putter around his garden, he never drinks alcohol and he teaches Sunday school at the First United Mennonite Church in the residential south end of Vancouver.

Suspected of being a Nazi collaborator, he cut his way out of a Dutch detention camp in December, 1946, eventually making his way by ship to Paraguay, where he found shelter in a Mennonite community. He taught high school and dropped his assumed name of Gerhard Harder.

In 1948 he was convicted in absentia in the Netherlands of collaborating with the Germans and sentenced to life imprisonment.

Luitjens, his wife and three young children arrived in Vancouver in 1961. According to crown lawyers, he fraudulently entered Canada and obtained Canadian citizenship 10 years later by filling out government forms with a combination of lies and evasive answers. He mentioned no work record prior to 1949 and listed Paraguay, not the Netherlands, as his home country. Luitjens and his lawyer, John Campbell, say he was never asked about his war-time life.

Luitjens retired in 1983 after



Photo: Theologian Free Press
Luitjens as a Nazi

"diligent duty" as a botany lecturer at the University of British Columbia. An unremarkable man? Not according to lawyers Hobson and Fradkin and the special crimes unit. Using witnesses, sworn statements and historical documents, they chronicled Luitjens' rise from a lowly propagandist who peddled fascist newspapers in his home village of Roden (Drenthe, the Netherlands) to his actions as administrator of a unit of the *Landwacht*.

He was portrayed as a traitor, brutal and ambitious. His "duty" to the Third Reich ranged from filing reports on those who sang patriotic Dutch songs to hunting down Jews, members of the resistance and fellow villagers whose actions displeased the Nazis.

Witnesses linked Luitjens to the shooting deaths of two escaped prisoners who were being pursued by his band of *Landwachters* (Luitjens denies firing the fatal shots). Others gave evidence of his leadership in bands operating road-blocks and conducting house searches.

Bill Hobson of the investigative unit claims that Luitjens had something to do

with 16 Roden residents killed during the war years, four who disappeared in concentration camps, 62 Dutch resistance fighters from Roden and nearby Norg who were arrested and 26 of those who died while under arrest.

"My God has forgiven me"

Luitjens testified in April in his own defence, stating he had chosen the national socialism of the Nazis over the threat of communism. He showed little remorse and he angrily objected when called a traitor. He said, "I have told my God I regret many of these things. I think my God has forgiven me."

★★★★

The *Star*'s Ken MacQueen wrote about two men who sat in the audience during the final day of the hearing. Both knew Luitjens well — one as the enemy, one as a friend who attends the same church.

His friend, a German who said he met Luitjens in Paraguay, said, "I can't see this. He never takes a drink. He's a fine man. He's even a Sunday school teacher." But he refused to give his name.

Sitting a few chairs down and "a world away" was 73-year-old Ben Scharft who lived in Roden, knew the Luitjens' family and hated their collaboration. Scharft has now lived in Canada for 36 years. But he vividly remembers friends, family and fellow villagers who disappeared or who were killed during the war. He said he was "surprised at the depth of his feelings" when he watched Luitjens testify.

"I was shaking," Scharft said. "I knew so many people who never came back."

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Wellandport pastor leaves congregation with challenge to be free

Bert Witvoet

WELLANDPORT, Ont. — What does a pastor do when it's his last sermon in the church he has served for three years, and his leaving is the result of friction between him and the majority of his congregation?

Rev. Joe Veltman, pastor of the Wellandport, Ont., Christian Reformed Church, decided on the Sunday morning of May 28 to talk about his mission as he had seen it. "All our ministers preach the gospel," he said, "but we all do it differently." He focused on the concept of freedom as best representing what he had tried to accomplish in the Wellandport church.

The passages he chose to preach on were Is. 61:1-4 and John 8:31-36. Veltman indicated that Jesus began his ministry by saying that the words from Isaiah 61 had been fulfilled: "He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favour"

This is how Veltman saw his ministry, too. He made reference to the theme of freedom that runs throughout the history of Israel. This is a freedom from the slavery of sin and a freedom to praise and serve the Lord, he said.

A joyful service

"I tried to come to you with laughter and humour," he added. "I tried to show you the meaning of the dance. I sought to do the unexpected so that the Spirit could move us." Part of his mission had been to free the imagination, said poet-pastor Veltman, to enable people to use their gifts. "Freedom is first of all for something."

But freedom is also from other things, he added. "We must be free from anything that competes with the authority of scripture — *sola scriptura*. I warned you against legalism. Don't allow what scripture forbids, but don't forbid what scripture allows." He urged the congregation to seek freedom from subjectivism — "If it feels good, it must be right (to the youth); or, if it feels uncomfortable, it must be wrong (to the adults). Let it be *sola scriptura*."

Free to challenge

Furthermore, Veltman pleaded for a free pulpit — a pulpit where a preacher is free to challenge the assumptions of his congregation. Quoting someone else, he said that a preacher must be free "to comfort the distressed and distress the comfortable."

"Safeguard that freedom," he added. "A pulpit that is not free to challenge is vacant before the preacher leaves."

There was no rancour in his voice as Veltman addressed his

charge for the last time. He ended the service by reading two poems he had written during his ministry in Wellandport and by singing the doxology with arms raised.

Several members of the Wellandport congregation were visibly moved by this last testimony of their pastor. They gave their pastor and his wife a tearful farewell at the door. Others were merely polite or avoided them. Judging by the cheerful chatter of some during coffee time and by past opposition, several were probably relieved that this freedom-loving preacher would no longer stand in their pulpit.

The day marked an end to a ministry that had run aground on the rock of tradition and of

opposition to Veltman's desire to seek spiritual and structural renewal in the church.

Deeply hurt by a process that has shuttled his ministry to the sideline, at least in Wellandport (a classical committee judged that on the basis of incompatibility, the congregation and the pastor should go separate ways), Veltman accepted a call to the Reformed Church of America's congregation in Maitland, Ont., where, as he told the congregation during his farewell service, women are allowed to serve in the offices of the church and where renewal and outreach are acknowledged as good activities of the church.

According to this reporter (who makes no attempt to hide

his disappointment that the process of reconciliation and adjudication in the church is often feeble and, as a consequence, hard on minority groups and on unique pastors and their families), the CRC's loss is the RCA's gain.

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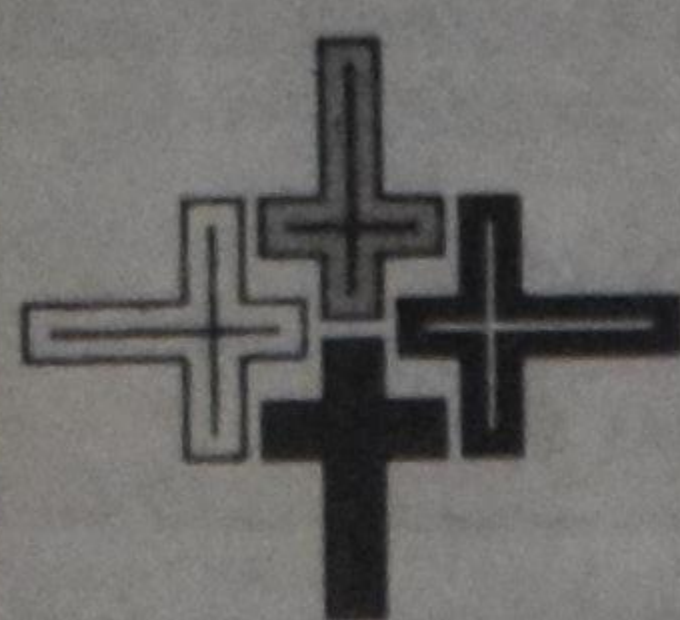
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Peter and Marja are



Dear P and M:

I have a concern about church elections. My husband never seems to be good enough to be an elder or deacon. The same names always appear on the nomination lists. Do consistories perpetuate themselves? I know that my husband loves the Lord and could give good leadership in the church and offer his service.

Dear Bypassed Again:

Many church councils and consistories do dip into the same pool of human resources again and again. On the one hand it makes sense: an experienced elder or deacon has had visibility in the congregation and is remembered for his or her previous work. On the other hand others who are gifted but inexperienced are bypassed. This leaves your husband and others like him in the same "catch 22" faced by teens looking for work: each job requires experience which you can gain only if you get the job! This is a painful dilemma which hurts both of you each time he's overlooked.

I Timothy 3 outlines the biblical qualifications for elders and deacons. We were struck by the first verse, which speaks about the desire to serve: "If anyone sets his heart on being an overseer, he desires a noble task" (NIV). This desire to serve is excellent! In fact, it's a happy contrast to the reluctance encountered in many who are nominated.

Make this desire known. Unless it comes to the council's attention they may well continue to overlook your husband. Share this desire with your elder, pastor, friends or fellowship group. It's all right to ask them to prayerfully consider forwarding his name.

A council or consistory will pay special attention to names submitted by the congregation. Unfortunately such nominations are few. Congregations tend to be lax in this area. Consequently, councils find themselves presenting well-known names and perpetuating the problem, as you've observed. Parishioners need to be more active in the election processes of their church.

Meanwhile, the church has many service opportunities. People who love the Lord and offer their time and energy gladly will be a blessing and be blessed wherever they use their gifts.

Dear P and M:

I'm graduating from Grade 13 this year. I went to Christian high and then took my last year at a public high school. A lot of my friends are going to be going to a secular university and I'm applying to several, too. When I mentioned this to my parents they were really disappointed. They're hoping that I'll go to a Christian college.

What's so bad about going to a place like UBC or U of A? In fact, what's so great about Calvin or The King's? Do you have any advice that can help me decide?

Dear High School Graduate:

Our advice is that you keep a totally open mind. Start a file on each possibility. Make a list of pros and cons.

Talk to as many people as you can: returning students, former teachers at both high schools, friends or relatives, your pastor, even your grandparents. If possible, go to the various campuses and talk to their registrars. Get a sense of the reception and atmosphere at each place.

Slowly but surely you will begin to see how each school can help you reach your academic and spiritual goals.

If you read your letter again you will see that your friends' decisions are weighing too heavily on you. Social factors (e.g., where are my friends going? which place is more exciting or fun?) should not be a main determinant.

We have another concern about your letter. It has to do with the way you phrase your question. The point is not that secular institutions are "so bad" and Christian institutions are "so great." If that's your starting point, you begin with a closed mind. Such an important and life-shaping decision requires a more mature approach. Keep all the options open and consider the merits of each one.

By all means, involve your parents in the process. Deal with their disappointment by giving their suggestions fair consideration. Ultimately the choice is yours. In the end your right to decide must be respected.

In light of your indecision, we would advise you to take your first year at a Christian college. A year from now you will be in a better position to decide on the rest of your education. If you decide to transfer, you'll be equipped with a Christian world-and-life view that will give you a unique perspective on the rest of your higher education.

Your letter did not mention finances. Don't let that become a major factor in your decision, either. The Lord will provide. We can vouch for that personally.

Above all, make it a prayerful choice. Live out your Christianity wherever you go. That way you will experience peace no matter what you decide.

Peter and Marja Slofstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

25th Anniversary

The Agassiz Christian School, Agassiz, B.C., plans to celebrate its 25th anniversary the weekend of Nov. 3-4, 1989. Former teachers, alumni and friends are invited to join us for the celebration. For further information please contact **Mrs. B. VanderVeen, Box 858, Agassiz, BC**

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3



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OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.	Birthday  <i>Congratulations on your 90th birthday.</i>	Clinton June 5 1989 "I will instruct you and teach you in the way you should go; I will counsel you and watch over you." (Ps. 32:8) With thankfulness in our hearts to God, we hope to celebrate our 25th wedding anniversary. RICHARD and RACHEL KOOTSTRA As God has been with us in the past so he will be with us and our children in the future. Johanna Richard Robert Jonathan Derek Roxanne We wish to celebrate this occasion with our family and friends at an open reception held on June 17, 1989, at Goderich Township Hall, Holmesville, Ont. Home address: R.R.#5, Clinton, ON N0M 1L0.	1929 June 21 1989 With thanks to God we gratefully announce the 60th wedding anniversary of our dear parents, grandparents and great-grandparents HENDRIK and JOHANNA SMINK (nee Rothman) "In all your ways acknowledge him and he will make straight your path." (Prov. 3:6) To our parents we say "thank you" for always being there when we needed you. Ann & Adrian Vaane (nee Smink) Aly & Henk Bruinink (nee Smink) Jo & Gerrit Goris (nee Smink) Minnie Smink (nee Brummelman) Lucretia Smink (nee Lutgendorf) and all their grandchildren and great-grandchildren. Open house at Mount Brydges Town Hall on June 21, 1989, from 7:30 - 9:30 p.m. Home address: 22 Victoria St. E., Mount Brydges, ON N0L 1W0.	Ureterp Edmonton 1939 1989 With joy and thankfulness to God, we share with you and are happy to announce the 50th wedding anniversary of our dear parents and grandparents ROBERT (Bouwe) and ANN (Antje) VEENSTRA (nee Drost) married by Rev. H. Hazenberg, June 30, 1939, in the Gereformeerde kerk, Ureterp a/d Vaart. We are thankful for the blessing of such wonderful parents and grandparents. Congratulations, and may the Lord continue to keep you both in his care. With love from your children: John & Betty Clarence & Barb Flora & Rennie Jack & Liz Edie & Peter Margaret & Armand and grandchildren: Peter, Shane, Anita, Chad, Jason, Jeremy, Christy, Ryan, Kelly, Laura, Jessica, Lee, Travis, Leah, Clinton and Sarah. Home address: 12002-37 St., Edmonton, AB T5W 2C3. Phone (403) 479-4429.
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	MIEDEMA: Mrs. Antje Miedema, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5, will celebrate her 90th birthday on June 15, 1989. Five children: Mr. and Mrs. Dirk Miedema (deceased) Mr. and Mrs. Lloyd Miedema Mr. and Mrs. Leo Miedema Mr. and Mrs. John Edelman Mr. and Mrs. Jelle Vanderveen 26 grandchildren and 80 great-grandchildren. We pray that God will bless her in the coming year.	1959 June 11 1989 We thank the Lord that we are able to celebrate the 30th anniversary of our parents ANTHONY and JANET MOHLE (nee VanDonkersgoed) May God continue to bless and care for you in the years to come. With love from your children: John & Marlene Mohle — Moorefield, Ont. Jody, Michael, Erika, Niki Gary & Lene Mohle — Moorefield, Ont. Ken Mohle — Moorefield, Ont. Maryanne Mohle — Guelph, Ont. Betty & Don Geerlinks — Connestogo, Ont. Megan, Jessa Home address: R.R.#3, Moorefield, ON N0G 2K0.	1959 June 10 1989 With joy and thanksgiving to our covenant God, we hope to celebrate the 30th anniversary of our parents and grandparents ALBERT and MARTHA TAMMING (nee Linker) With love: Bonnie & Chris Desjardins — Eganville, Ont. Jessica John & Eleanor Tamming — London, Ont. Katie-Beth Gary & Rose Tamming — Fruitland, Ont. Jason Joanne — Edmonton, Alta. David — Toronto, Ont. We pray that our faithful God will continue to bless their marriage for many more years. Congratulations Mom and Dad, Opa and Oma. Home address: 8111 Yonge St., Apt. 1510, Thornhill, ON L3T 4V9.	1944 June 16 1989 With joy and thanksgiving to our God, we hope to celebrate with our parents and grandparents KORNIELUS and JANTJE VORDING their 45th wedding anniversary. We pray that God may grant them many more years together. Best wishes and love from your children and grandchildren: Ralph & Joanne Vording Cindy, Jim, Jennifer, Wendy John & Ineke Vording Matthew, Luke Jack & Estelle Vording Marc, Darryl Bill & Lin Vording Scott, Steven, Shawn, Tim, Christy Luke & Cecile Vording Danielle, Monique, Michael, Glenn Jane & Herman House Michael, Kelly Open house on Saturday, June 17, 1989, from 2-4 p.m. at Covenant Chr. Ref. Church, Woodstock, Ont. Best wishes only. Home address: 1168 Mohawk St., Woodstock, ON N4T 1A4.
MULDER: Both Jantje and I would like to thank God for his mercy to allow us both to celebrate our 60th anniversary in good health. We are also deeply moved by the number of cards, calls and the special programs that were prepared for us. We thank God that he in his continued love has provided both friends and family to share such a milestone in our journey here on earth. Jan and Jantje Mulder Holland Christian Homes, Trinity Tower, #415. (416) 453-4406.	Marriages WILTING-DROST: With joy and thanksgiving to the Lord, Mr. and Mrs. Aike Wilting of Cornwall, P.E.I., and Mr. and Mrs. John Drost of Fredericton, N.B., are happy to announce the marriage of their children DOROTHY GRACE to ROGER CALVIN The marriage will take place, D.V., Saturday, June 24, 1989, at 2:30 p.m. in the Chr. Ref. Church of Charlottetown, P.E.I., Rev. C. Geleynse officiating. Future address: Comp. 77, Site 6, R.R. #4, Fredericton, NB E3B 4X5.	1964 June 26 1989 If it pleases the Lord, we will celebrate with our children, family and friends, our 25th wedding anniversary ANDY and DIANE REGNERUS (nee Hartman) Thank God for the gift of children: Allan Brenda Colin & Sandra (fiancee) Denise Emily An open house reception will be held on June 30, 1989, at 7:30 p.m. at Calvin Christian School, 542 Ofield Rd. N., Dundas, Ont. Home address: 365 Sydenham Rd., R.R.#2, Dundas, ON L9H 5E2.	Wirdum Jarvis 1949 June 17 1989 With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents PETER and CHRISTINE VANDERMEER (nee Lenos) May the Lord continue to bless them and grant them many more years together. With love: Rose Damm — Brantford Shari, Cindy Nelly Vandermeer — Hamilton Harold & Margaret Vandermeer — Hagersville Christina, Robyn, Patricia, Juli Ann Hilda & Harvey Haanstra — Hagersville Harvey, Heather Home address: 39 Main St. S., Jarvis, ON N0A 1J0.	1964 June 5 1989 With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents EPP and KATHLEEN TALSTRA (nee Vanderhoek) With our love: Don Art Rodger Eric Home address: 3812 Westview Dr., Terrace, BC V8G 2S5.
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Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>"Make music to the Lord with the harp, with the harp and the sound of singing." (Ps. 98:5) On Wednesday, May 3, 1989, God called home</p> <p>JACOB BEEKENKAMP</p> <p>very suddenly, at his home, at the age of 66. Dearly beloved husband of Arnolda (nee Van Wely) Loving father of: Alice & Ken Tigchelaar Loved opa of: Alexander, Jennifer, Matthew Dear brother-in-law of: William & Audrey Van Wely John & Joanna Van Asselt Arie & Carla Koorneef Bill & Jean Muysson He will be sadly missed by his extended family. The funeral service was held at First Chr. Ref. Church, Hamilton, Ont. Pastor John Stellingwerff officiated. Psalm 23 Correspondence address: 305 Springbrook Ave., Ancaster, ON L9G 3K9.</p> <p>We express Christian sympathy to the family of the first chairman of our board (1952-1956)</p> <p>RIENK FEDDEMA</p> <p>who went to be with our Lord on May 9, 1989. May the Lord comfort his wife, children and grandchildren. John Calvin Chr. School — Strathroy, Ont.</p> <p>"Blessed are the dead, who die in the Lord, that they may rest from their labours, for their deeds follow them." (Rev. 14:13)</p> <p>Peacefully to be with the Lord, at Sarnia General Hospital on Sunday, May 14, 1989,</p> <p>RALPH GEERTS</p> <p>passed away at the age of 62 years. Beloved husband of Luchina (Joan) Geerts (nee Datema) Dear father of: Mina Engleson-Geerts — Sarnia, Ont. Ron & June Geerts-Clarke — Listowel, Ont. Wayne & Penny Geerts-Foster — Sarnia, Ont. Dear grandfather of: Mike Sheppard Tammy De Jong Christopher Engleson all of Sarnia, Ont. Dear brother of: Jantje & Tinus VanderMei — the Neth. Bertus & Ge Geerts-Datema — the Neth. Arend & Margje Geerts-Oortwijn — the Neth. Jacob & Pietje Geerts-Jansen — the Neth. John & Tina Geerts-De Jong — Sarnia, Ont. Meintje Geerts — the Neth. Jans & Lucie Geerts-Vording — the Neth. Egbert & Willie Geerts-Snippe — the Neth. Tinus & Klaasje Geerts-Rozeboom — the Neth. Alice & Arend Tabak-Geerts — London, Ont. Klaas & Riet Geerts — the Neth. Also survived by nieces and nephews. Funeral service was held on Wednesday, May 17, 1989, with Rev. J. Suk of Redeemer Chr. Ref. Church of Sarnia officiating. Correspondence address: Mrs. R. Geerts, 1334 Michigan Rd., Clearwater (Sarnia), ON N7S 5L8.</p>	 <p>Clara Geertje Magee (nee Grootenboer).</p> <p>On Friday, May 12, 1989, the Lord took unto himself our beloved wife, daughter and sister</p> <p>CLARA GEERTJE MAGEE (nee Grootenboer)</p> <p>in her 38th year, after a lengthy illness. Beloved wife of Earl Magee of Ottawa, Ont. Dearly loved daughter of Jan and Jacomina Grootenboer of Murillo, Ont. Also survived by brothers and sisters: Mijnje Donkersgoed — Listowel, Ont. Koen & Jean Grootenboer — Murillo, Ont. Betty & Ed Niemi — Nipigon, Ont. Chris & Audrey Grootenboer — Murillo, Ont. Ann & Victor Maloney — Thunder Bay, Ont. Arie & Bonnie Grootenboer — Murillo, Ont. Margaret & Myron Warezek — Thunder Bay, Ont. numerous nieces, nephews, aunts, uncles and cousins. The funeral service was held May 15, 1989, at Ottawa's Calvin Chr. Ref. Church of which Clara was a member. Final interment took place at the Pinerest Cemetery in Ottawa. Clara worked as a registered nurse in Thunder Bay and Ottawa until her illness forced her to end her nursing career. She will be remembered by her co-workers as a caring compassionate nurse, who gave her utmost in her work for the sake of her patients and her co-workers. Clara's testimony to the end still remains: "My only comfort is that I am not my own, but belong body and soul, in life and in death to my faithful Saviour Jesus Christ." Correspondence address: R.R.#1, Murillo, ON P0T 2G0.</p> <p>Psalm 35</p> <p>The Lord took home on May 21, 1989,</p> <p>ALBERT ROZENDAL</p> <p>Beloved husband of Edna Rozendal (nee Dykstra) Dear father of: Anky & John Suk Ann & George Bennink Nellie & Jerry Hiemstra Jake & Lida Rozendal Piet Rozendal Barbara & Ted Mansell Sylvia Andrews Jane & Brian Thomson Elizabeth & Brian Everest 18 grandchildren and four great-grandchildren The funeral service was held at Maranatha Chr. Ref. Church on May 24, 1989, in St. Catharines, Ont. Pastor Katerberg officiated.</p>	<p>"He will wipe away every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away He whoever comes will inherit all this, and I will be his God and he will be my son." (Rev. 21:4, 7) On May 23, 1989, the Lord took to his eternal glory our beloved husband, father, grandfather and great-grandfather</p> <p>JOHN (Jan) RUITER</p> <p>in his 64th year. Beloved husband of Alice Ruiter (nee Huizinga) of almost 43 years. Beloved father, grandfather and great-grandfather of: Jane & Lowell Wierstra — Guelph, Ont. Karen, Peter and Annette (Cory) Betty & Hank Thalen — Listowel, Ont. Alice, Jacob, Henry, Corrina, Jennifer, Judy, Timothy, Rita Clarence Ruiter — Nanaimo, B.C. Selena, Jessica Lucy & Andy De Vries — Atwood, Ont. David, Philip, Matthew, Stephen Tina & Duanne Kirch — Guelph, Ont. Steven Henry & Joanne Ruiter — Rockwood, Ont. Janine, Jonathon Peter & Wendy Ruiter — Guelph, Ont. Richard & Lisa Ruiter — Guelph, Ont. Jillian, Joshua Home address: 9 Belcourt Cres., Guelph, ON N1H 7A6.</p> <p>On May 23, 1989, our dear friend</p> <p>JOHN RUITER</p> <p>was suddenly called home by his heavenly Father with whom he now dwells, free from all pain and suffering. Alice, we commit you and the children into the care of your God and Father, praying that he will sustain and comfort you in days to come. Your friends: Rein & Griet Bakker Martin Boonstra Clara Brouwer John & Sandra Jaspers Fayer Ed & Brenda Steiginga Guelph, Ont.</p> <p>As Women's Society, we express our heartfelt sympathy with our member Alice Ruiter and her family in the passing away of their husband and father</p> <p>JOHN RUITER</p> <p>He passed on from this earthly life into life eternal, where he lives now forever with Christ. It is our prayer that this may comfort all of you and that God will richly sustain and comfort you and give you strength to carry on with your lives. The Women's Society "De Lampen Brandende." Guelph, May 23, 1989.</p> <p>"For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows." (II Cor. 1:5 NIV) On Sunday, May 14, 1989, the Lord took unto himself</p> <p>RALPH GEERTS</p> <p>at the age of 62 years. Beloved husband of Luchina (Joan) Geerts (nee Datema). Dear brother-in-law of: Mien van Dijk-Datema — the Neth. Fred & Jean Datema-Kleefman — Sarnia, Ont. Hilda & Rick Doornbos-Datema — Beamsville, Ont. Ge & Bertus Datema-Geerts — the Neth. Henk & Martha Datema-Gazendam — Nepean, Ont. Lovingly remembered by his aunt and uncle, Grace & Rudolph De Jong of Sarnia, Ont., and nieces and nephews.</p>	<p>On Tuesday, May 23, 1989, the Lord took home to eternal glory our dearly loved wife, mother, grandmother and great-grand-mother</p> <p>JANTINA KUIPERS (nee Sliekers)</p> <p>at the age of 81. Beloved wife of Hendrik Kuipers. Mother of: John & Elsie Kuipers — Trenton, Ont. Tim & Dorothy Kuipers — Trenton, Ont. Henry & Diane Kuipers — Carrying Place, Ont. Bill & Marion Kuipers — Kingston, Ont. Alice & Gerald Suurd — Frankford, Ont. Also remembered by 24 grandchildren and 15 great-grand-children. "Whom have I in heaven but you? And being with you, I desire nothing on earth." (Ps. 73:25) Funeral service was held Thursday, May 25, 1989, in Ebenezer Chr. Ref. Church, Trenton, Ont., conducted by Pastor John Groen. Correspondence address: John Kuipers, R.R.#1, Trenton, ON K8V 5P4.</p> <p>On Tuesday, May 23, 1989, the Lord took home suddenly our sister-in-law</p> <p>Mrs. JANTINA KUIPERS (nee Sliekers)</p> <p>Dear wife of Hendrik Kuipers, patient in Trenton Memorial Hospital. Mrs. Jantje Sliekers-Lahuis — Coevorden, the Neth. Mrs. Grietje Sliekers-Dolfing — HCH, Brampton, Ont. nieces and nephews. Lords Day 1.</p> <p>"Let God be praised with reverence deep." (Hymn 124:5) On May 23, 1989, the Lord called home our beloved father, grandfather and great-grandfather</p> <p>SINO JOHAN VAN DYK</p> <p>at the age of 92 years in Joure (Fr), the Netherlands. Predeceased by his wife Jitske Strikwerda (1978) His children: G. & L. Van Dyk — Livonia, Mich. A. & H. Van Dyk — Owen Sound, Ont. M. Van Dyk — Joure, the Neth. E. Vander Heide — Joure, the Neth. J. & A. Groot Nibbelink — Bergen op Zoom, the Neth. 12 grandchildren and 15 great-grandchildren. Joure, Fr., the Netherlands.</p> <p>"The Lord is my shepherd, I shall not want; He makes me lie down in green pastures. He leads me beside still waters; He restores my soul." (Ps. 23) On May 8, 1989, the Lord took unto himself our past president and friend</p> <p>TJITZE VAN MARRUM</p> <p>It is our prayer that our heavenly Father will sustain his wife, Wikje, in this time of sorrow. Golden Age Club Fenwick/Wellandport, Ont.</p> <p>"The Lord is my shepherd." (Ps. 23), On May 13, 1989, the Lord took unto himself our dear beloved wife and mother</p> <p>PIETERNELLA KLAZINA VOS (nee Manni)</p> <p>at the age of 71. Survived by her husband Piete W. Vos and son Tom J. Vos of Chilliwack, B.C. Funeral service was held on Tuesday, May 16, 1989, at First Chr. Ref. Church, Chilliwack, B.C. Rev. A. Leegwater officiating.</p>	<p>On May 6, 1989, the Lord took to himself, his child, our dear husband, father and grandfather</p> <p>GERRIT TABAK</p> <p>at the age of 64 years. Beloved husband of Co Tabak. Beloved father of: Ralph & Jean Tabak — Edmonton, Alta. Jack & Nelly Tabak — Sherwood Park, Alta. Marianne & George Ruehn — Tofield, Alta. Beddy & Marcel Preteau — St. Malo, Man. Yvonne & Marcel Lamoreux — Edmonton, Alta. Chris & Allen Roberts — Maple Creek, Sask. Pat & Allan McNalley — Edmonton, Alta. Loving grandfather of 18 grandchildren. Funeral service was held on May 9, 1989, at Bethel Chr. Ref. Church, Edmonton, Alta. Correspondence address: 12302-91 St., Edmonton, AB T5B 4C5.</p> <p>"Show me Thy ways, O Lord, teach me Thy paths; Lead me in Thy truth and teach me, For Thou art the God of my salvation, On Thee do I wait all the day." (Ps. 25:4, 5) This was the prayer of</p> <p>Mrs. JELSKETEN HOVE (nee Talstra)</p> <p>Her life's journey ended on Wednesday evening, May 17, 1989, when the Lord gathered her to himself, at the age of 91. Beloved wife of the late Harm Jan Ten Hove (1976). Very dear mother and grandmother of: Jean & John Buit — Blackfalds, Alta. Sharon & Bob Lodewyk Harvey & Dorothy Buit Marvin & Marianne Buit Lawrence & Monica Buit Judy & Herb Grutterink Russ & Judie Buit Walter Buit (deceased 1972) Eb & Femmie Ten Hove — Blackfalds, Alta. Herb & Julie Ten Hove Ruby Ten Hove (deceased 1960) Joyce & Ray Kooistra Cynthia & Michael Berry Bernie & Teresa Ten Hove Edwin Ten Hove Dick & Erlyce Ten Hove — Blackfalds, Alta. Joan & Henry Eises Wendy & Rob Dolman Dixie & John Drost Allen & Lisa Ten Hove Lorne, Karla, Steven Ten Hove Betty & George Weenink — Blackfalds, Alta. Rod & Lil Weenink Ken & Sally Weenink Karen & Darrel Mulder Marcia, Gini Weenink Also 41 great-grandchildren, two brothers and three sisters in the Netherlands. One sister, Mrs. Akke de Jong of Smithers, B.C. One sister-in-law, Mrs. K. Ten Hove of Red Deer, Alta. Mrs. Ten Hove will be remembered for her spiritual strength and hospitality that touched many lives. May her life and example remain in our hearts and minds as we recommit ourselves to the task the Lord has for each of us that remain. The funeral service took place on May 23, 1989, in Woody Nook Chr. Ref. Church, Lacombe, Alta., with Rev. Cecil Van Niejenhuis officiating.</p>
<p>Accommodations</p> <p>Room and board available close by Fanshawe College, London, Ont. in happy Christian home. Call (519) 451-6787.</p>	<p>Summer Job Market</p> <p>ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.</p>			<p>Vacations</p> <p>Rice Lake — Family Resort Lakefront cottages, boats, motors, swimming. Weekly and weekend specials for June and August. Excellent fishing. Brochure available. Call now. Willowood Camp, R.R.#3, Box 1, Roseneath, ON K0K 2X0. (416) 352-2821.</p>

Classified

Teachers	Teachers	Help Wanted	Teachers	Teachers
<p>BELLEVILLE, Ont.: Belleville & District Christian School is in need of a Grade 3/4 teacher. Please forward letters of application to: Belleville & District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Martin VanDyk, Principal. Phone (519) 962-7849.</p> <p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for a teaching position in English for the 1989/90 school year. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p> <p>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applications for a part-time resource room teacher for the 1989/90 school year. Please contact Mr. J. de Jager, Principal, for further information and application forms. School address: Box 27, Fruitland, ON L0R 1L0. Phone (416) 643-2460.</p> <p>HAMILTON, Ont.: Calvin Christian School invites applications for a part-time art teacher. Currently this position is one day per week for Grades 5-8, but we would also consider splitting this assignment. Please send resume to: Mr. A. Van Harsevoort, Principal, Calvin Christian School, 547 West Fifth St., Hamilton, ON L9C 3P7. Tel. (416) 388-2645.</p> <p>LONDON, Ont.: London District Christian Secondary School requires a part-time visual arts teacher beginning September 1989. Please send letter of application and resume to Mr. H. Kooy, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.</p> <p>LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.</p> <p>NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a Grade 8 teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>PRINCE GEORGE, B.C.: Cedars Christian School requires part-time qualified teachers in the following areas: Japanese language instruction (0.1-½ year), Home economics (.09 - all year), Woodworking (.09-½ year), Metals or power mechanics (.09-½ year). Contact J. Reems at C.C.S., 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.</p> <p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p>	<p>SASKATOON, Sask.: Saskatoon Christian School is now receiving applications for a Grade 1/2 teacher for the 1989/90 school year. Interested applicants please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3.</p> <p>TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the junior class (multi-Grades 3, 4, and 5). Experience, interest in an integrated curriculum approach and some French skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.</p>	<p>Student help wanted to live in our home in Brampton for the summer. Duties include child care for children ages 10 months and three years. Also light house-cleaning. Must be reliable and able to work on own. Driver's licence an asset. Phone Karen at (416) 456-3991.</p> <p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p>	<p>Quinte Christian High School invites applications for a full-time teacher for the Sciences and Phys. Education, for Grades 9-12 and O.A.C. Please send all inquiries and resume to:</p> <p>Peter VanHuizen, Principal Quinte Christian High School, Box 158, Belleville, ON K8N 3B3 (613) 968-7870</p> <p>or to: Mike Hoyer, vice-principal (613) 968-5609 (home)</p>	<p>Good Shepherd Christian Day Care in Strathroy, Ont., is seeking a</p> <p>TEACHER</p> <p>An E.C.E. Diploma is required and a knowledge of basic Bible principles is an asset.</p> <p>Please contact Rebecca Bishop at (519) 245-4326 or forward resume to:</p> <p>Good Shepherd Christian Day Care R.R.#7, Strathroy, ON N7G 3H8</p>
	<p>Personal</p> <p>Single lady, without dependants, wishes to correspond with gentle man about 50 years old. He must be a practising Christian and in good standing with the Reformed or Christian Reformed Church. Seeking a loving companion, friend and helpmate. All replies kept confidential and returned by request. Please reply to File #2522, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Do you enjoy keeping fit, outdoor activities, sports, travelling, spending time with friends and meeting new people? Are you a single Christian male, 30-38 years old, honest, empathetic, fun-loving and sincere? If so, I am a business woman in my early 30s who shares your interests and would like to meet you. Please send a descriptive letter with your name, address, phone number and a recent photo of yourself enclosed to file #2521, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p>	<p>Vacations</p> <p>LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Accommodations</p> <p>Accommodations</p> <p>SUMMER HOUSING AVAILABLE AT REDEEMER COLLEGE From May 15 — August 15, 1989 Single room: \$20.00 per person Double room: \$16.00 per person (two sharing one room) Entire four-bedroom townhouse: \$50.00 per night for two people \$10.00 per person over the age of 16 \$5.00 per person 15 and under Cont. breakfast available at 8:00 a.m. — \$3.50/person Monthly and weekly rates available upon request. Call: L. Janssens, Redeemer College (416) 648-2131</p>	
	<p>Help Wanted</p> <p>Grower/manager for greenhouse range producing roses and some seasonal potted plants. Will consider part ownership for qualified individual in Niagara area. Please reply to File #2520, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Child-care worker needed for eight adolescent boys in a treatment facility in Ottawa. Must be willing to live in the home on a rotational basis. Contact Christine Visscher at (613) 745-4008.</p> <p>We need one full-time person (40 hrs.). Hours include one evening (Fri.), and every other Saturday. Work includes: serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. Ina Klaassens or to owner Gerry Denbok: (416) 637-9151 (store), (416) 639-1075 (home). The Family Christian Bookstore 750 Guelph Line, Burlington, ON L7R 3N5</p> <p>Full-time help wanted on poultry farm. Apply to Clarence Dykstra, R.R.#2, Niagara-on-the-Lake, ON L0S 1J0. Phone (416) 682-4039.</p>	<p>For Rent</p> <p>Want to rent a car while in Holland?</p> <p> Jan Kalma has the key to all forms of car rentals.</p> <p>Will deliver car to Amsterdam airport if desired. K jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p> <p>An ad in Calvinist Contact gets results! Place yours NOW!!</p> <p></p>	<p>Help wanted</p> <p>Help wanted</p> <p></p> <p>Christian Stewardship Services, a charitable organization giving educational leadership in personal stewardship as well as in charitable giving, seeks a full- or ¾-time</p> <p>STEWARDSHIP OFFICER</p> <p>to conduct seminars and advise clients. Inquiries held in strict confidence. Position description and requirements available upon request.</p> <p>Apply in writing to: CSS #210-455 Spadina Ave., Toronto, ON M5S 2G8 (416) 598-2181</p>	

Classified/Events

Calvin Christian School
Hamilton, Ont.,

invites all past and present colleagues, students
and friends of
Mr. Frans Burghgraef

to join us for an evening of celebration to mark the
occasion of his retirement. Please join us for a receiving line
at 7:30 p.m. to be followed by a brief program at 8:30 p.m.
at 547 West 5th St., Hamilton, Ont., on Monday, June 26,
1989.

Toronto District Christian
High School

announces the retirement of

Hendrik Jan (Hank) Vanhetveld

A faithful teacher, vice-principal and principal at the
school since 1970.
Our prayers are that God may give you many happy
years of active retirement and we thank God for
giving you to this school for nineteen years.
**7900 Kipling Ave.,
Woodbridge, ON L4L 1Z5**



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*This week's
Crossword Puzzle
can be found
on page 3*

Church news

Christian Reformed Church

Called
— to Bethel, Waterdown,
Ont., Rev. Andrew
Kuyvenhoven, editor-in-chief
of *The Banner*.

Prayer for synod
A prayer service for the
Synod of 1989 will be held
Monday evening, June 12, at 8
p.m. in West Leonard CRC,
Grand Rapids, Mich. The
synod will begin its sessions in
the Calvin College Fine Arts
auditorium on Tuesday, June
13, at 9 a.m.
All Christian Reformed
congregations are requested to
remember the synodical
assembly in intercessory
prayers in their worship on
Sunday, June 11. Pray that
God may bless the
denomination in every aspect
of its service to him.
Leonard J. Hofman
Denominational Stated Clerk

Calendar of Events

June 10	Reunion of HDCH (Hamilton) 1979 graduates and students. For info. call Anne Vanderlaan at (416) 648-3170.	July 4-21	"Teaching the Bible: Developmental and Foundational Perspectives," a graduate- level course to be taught by Dr. Harry Fernhout at the ICS, Toronto , Ont. Contact ICS Admissions at (416) 979-2331.
June 11	Dutch service at 3 p.m. led by Rev. John G. Klomps in the CRC, Ancaster , Ont.	July 5	"Hollandse Dag — Strathroy" at 10 a.m. in the Arena, Strathroy , Ont. Speaker: Rev. Anthony de Jager. Interesting program. Please take lunch along!
June 14	"Hollandse Dag" at 10 a.m. in Moorefield Park, near Drayton , Ont. Speaker: Rev. Martin D. Geleynse.	July 6	CFFO Prov. Board meeting from 10 a.m.- 4 p.m. in the CRC, Georgetown , Ont. For info. call (519) 837-1620 or 338-3214 (evenings only).
June 14	Organ and piano recital by John Wm. Vandertuin at 8 p.m. at St. Pius X, Brantford , Ont.	July 6-7	"Land in biblical perspective," a two-day seminar with Dr. John H. Stek at the ICS, Toronto , Ont. Registration deadline June 30, 1989. Fee \$60. Phone ICS at (416) 979-2331.
June 17	Special evening to honour George Petrusma's retirement, starting at 6:30 p.m., at the Georgetown District Christian School Gym, Georgetown , Ont. (Followed by a special program at 8 p.m. in the CRC.)	July 9-14	1989 Annual Conference of The Hymn Society of America at Calvin College, Grand Rapids , Mich., including a three-day work- shop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608.
June 17	Open house for Hennie Slopsema on the occasion of her 40th year of teaching. From 2-4 p.m. at the CRC, Holland Marsh , Ont.	July 30	Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster , Ont.
June 17	16th Annual Grunneger Picnic, Grand River Conservation Area, Rockwood , Ont. Starts at 10 a.m. For info. call (519) 235-0719.	Aug. 4-7	31st ICS Niagara Family Conference, Fort Erie , Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.
June 19	Calgary Christian Schools say "Farewell" to Tena Siebenga. From 7:30-9:30 p.m. at the school. For info. call (403) 242-2896.	Aug. 12-13	50th Anniversary of the CRC, Houston , B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.
June 23	Dedication service of the new pipe organ at 7:30 p.m. in First Reformed Church, 1136 Vansickle Rd., St. Catharines , Ont., with special guest organist Andre Knevel.	Aug. 19	Second "Dryberse Dag" at 10 a.m. at Pine- hurst Conservation Park, Paris , Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.
June 30- July 1	Fraser Valley Christian High, Surrey , B.C., celebrating 25th anniversary. For info. call (604) 581-1033.	Aug. 23	Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, Montreal , P.Q.
July 1	"Wieringermeer Dag" at 10 a.m. in Moorefield Park (near Drayton , Ont.) For info. call Klaas Dekens at (519) 428-9920.		
July 1	Frisian Picnic at Pinehurst Conservation Park, Paris , Ont. Starts at 11 a.m. with games and fun for all.		

*For more Events and Classified Ads
See pages 2 and 3*

**25 YEARS
1964-1989**

We invite all former teachers, students and friends of
Trinity Christian School to celebrate with us God's
faithfulness as we join together for 25 years of blessings.

PROGRAM:
Wednesday, September 20th at 11:30 a.m.
Opening kick-off day with entire student body forming a
mass choir. Honourable Lincoln M. Alexander, Lieutenant
Governor of Ontario, to kick off the 25th. Anniversary
celebrations together with His Worship, Mayor Roland L.
Bird, of the City of Burlington, and many more special
dignitaries present.

Tree-planting ceremony by the Lieutenant Governor of
Ontario, and His Worship the Mayor. Balloons to be
thrown up in the air by each student (200 balloons).

Special luncheon at the school with the Lieutenant Governor
of Ontario as honoured guest and invited guests.

Friday, September 22nd — 25th Anniversary Banquet
Featuring: The famous Leendert Kooij Family and Brass
Band, with former Principal Mr. Mel Elzinga as speaker.

Place: Royal Botanical Gardens — Banquet Hall — 680
Plains Rd. West, Burlington, Ontario

Time: Reception 6 p.m. Dinner 7 p.m.

**YOU ARE INVITED TO THE
25TH ANNIVERSARY CELEBRATIONS
TRINITY CHRISTIAN SCHOOL
650 WALKERS LINE,
BURLINGTON, ONTARIO (1964-1989)**

Price: \$20.00 per person

Note: Only 300 tickets available at the School office.
Telephone 634-3052 or from any member of the
Anniversary Committee: Fred R. VanderVelde 336-5619;
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4925; Dick Stronks 634-1214; Peter Van Dyk 335-4653.

Saturday, September 23rd — Open house with free
refreshments at Trinity Christian School Gym
Time: 12-4 p.m.

**Sunday, September 24th — Special Service of Praise and
Thanksgiving**

Place: Park Avenue Church, 1500 Kerns Rd., Burlington,
Ontario

Time: 3 p.m.

Featuring: Entire student body forming mass choir.
Conductor and Soloist: Mr. Harold De Haan.

Speaker: Rev. Jerry J. Hoytema, former Pastor,
Burlington, New Street CRC.

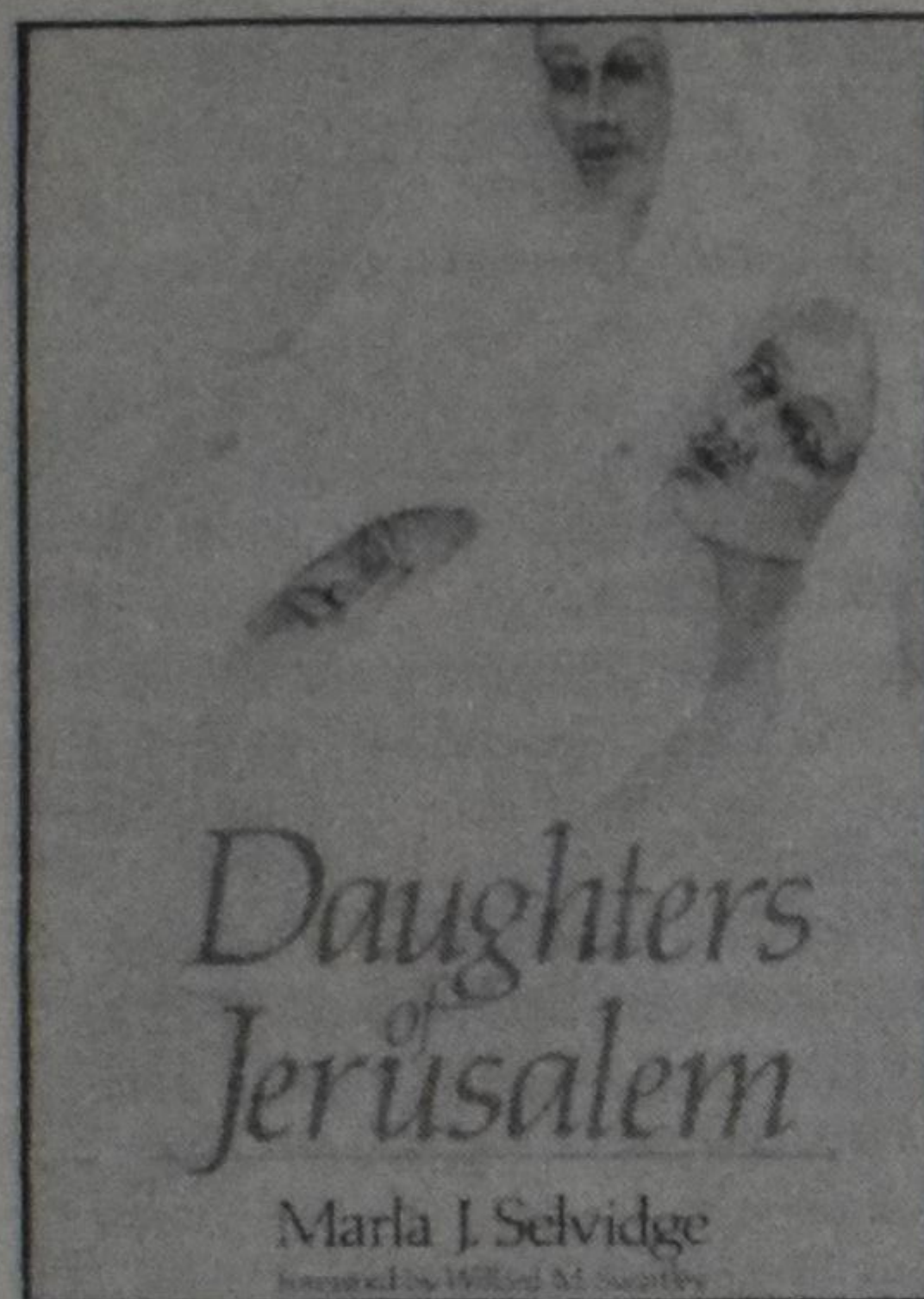
**BE SURE TO ATTEND OUR
25TH CELEBRATIONS!**

Books

Robert VanderVennen, book review editor

Theology

How the gospels portray women



Daughters of Jerusalem, by Marla J. Selvidge. Kitchener, Ont.: Herald Press, 1987. Paperback, 176 pp., \$13.95. Reviewed by Marlene deGroot, a theology student living in Toronto.

Name five women who have contributed significantly to the development of Christian theology in its first 10 centuries. Name five women who have contributed to the theology the next 15 centuries. Name five women whose sermons have had an impact on your own faith development. Why can most of us not answer these questions?

Women's voices have been conspicuously absent in the public voice of the Christian church. For centuries, men studied scripture, men interpreted its meaning and men preached its relevance. The ways in which you and I think about God, life and salvation has been largely defined by men. And some of us are beginning to wonder

"What difference does it make?" you might ask. "Why be concerned about the fact that men have usually spoken? Men and women aren't all that different, are they?"

Some early feminists would have agreed. Men and women were seen as equal. Women could do things just as well as men, they claimed, and women have a right to prove it.

But thinking has changed since then. More recently, feminists admit that women are indeed quite different than men. Carol Gilligan's research, published in her book, *In a Different Voice*, shows that girls and women tend to have a different approach to various situations, different priorities

and different ways of expressing themselves. It is precisely those differences which make it important for the church to hear women. What does the Good News mean to them?

Women promote wholistic theology

All of this has vast implications for Christianity. Men have a long way to go in allowing and encouraging women to use their unique abilities in doing theology. Women have a long way to go in discovering and trusting their own interpretations. And the church as a whole has a long way to go before it can appreciate the more wholistic theology which will result.

Marla Selvidge's book, published by a Mennonite press, is an important step in that direction. This clearly-written book makes one type of feminist theology accessible to women and men who do not have formal training in theology.

Selvidge looks at the synoptic gospels' reporting of events which involved women. This in itself is not new. Others have pointed out that the words and actions of Jesus toward women were a noticeable departure from the accepted religious and social traditions at the time.

What is new is Selvidge's contrasting the approaches of Mark, Matthew and Luke. Recognizing that each gospel writer had a storehouse of stories about Jesus from which to choose when writing his account of Jesus' ministry, she asks why each one included what he did. And why did he tell the story in the particular manner that he did?

While her discussion of Matthew is not as convincing as that of Mark and Luke, her study reveals some interesting patterns.

For instance, she says that Mark tends to depict the 12 male disciples as failing to understand and follow Jesus. They cannot cast out the demon from the boy (9:18). They want a special place in heaven (10:35-38). They abandon Christ when he faces death (14:50).

Women's faith is stronger

Women, on the other hand, fare better. The hemorrhaging woman seems to have a stronger faith than does Jairus, a synagogue chief (5:21-43). The widow gives completely of her meagre savings (12:41-44). Three women are chosen to bring the message of Christ's resurrection to the 12 male disciples (16:5-7), who, in turn, don't believe them (16:11).

Although Selvidge's thesis about the disciples is stated

more strongly that the evidence bears out, she does lead us to read Mark's gospel from a fresh perspective. Her honest discussion of "service" and of women's silent action round out her look at Mark's gospel.

Selvidge has a more difficult time finding a pattern in Matthew's treatment of women. Matthew does not give much specific attention to women. This could be interpreted to mean that Matthew did not affirm women. Selvidge instead interprets Matthew as including women as "an integral part of the story." When women are not merely the peripheral topics of books and seminars, and instead, taken seriously as part of the mainstream discussion, a second step has been taken. However, aside from mentioning a few instances which surprised Matthew's Jewish audience, Selvidge does not carry this theme very far, perhaps because there is not enough evidence to prove that women haven't often been overlooked rather than respectfully integrated into Matthew's story.

Selvidge's outlining of paired texts is the most intriguing section of her treatment of Luke's gospel. Stories about women are often paired with similar stories involving men as central characters. Selvidge also finds, in Luke, acceptance of a variety of lifestyles for women.

Her final chapter, "Reflections on My Conversations," provides a summary of the book and links its message to the lives of Christian women today.

By treating the topic of women as unique to each gospel writer, Selvidge stimulates her audience to read the gospels again. Her method also proves the value of studying whole books rather than isolated segments of scripture.

Some of Selvidge's claims may be qualified or disputed. But her work is an important preliminary step. She challenges some accepted interpretations and offers women some of the recognition and encouragement that they have lost in the centuries since Jesus lived. And she offers all of us a fresh look at familiar stories.

Women need to continue to study the scriptures and theology. They need to apply their own perspectives not only to stories dealing with women, but to all aspects of theology. This work will enrich the faith journeys of all Christians, and will lend harmony to the public voice of the church in a broken world.



Friends of God

Wayne Brouwer

Mercy

"The Lord has heard my cry for mercy; the Lord accepts my prayer." (Ps. 6:9)

A rather distinguished matron of high society felt the need to commission a lavish portrait of herself. But her demands and desires drove her from one artist to the next. None could do it right! Finally she stormed into the studio of still another candidate. As they settled on a fee, she told of her disappointment with others of his profession.

"Young man!" she said, "I want you to do me justice!"

By now the artist was having second thoughts. He looked her up and down, and finally let it slip: "Madam," he said, "it's not justice you need! It's mercy!"

Beggar's refuge

"Mercy is a beggar's refuge," said George Bernard Shaw. "A man must pay his debts!" That's how we feel when someone hurts us. Can you imagine a rape victim suffering a lifetime of psychological scars while her attacker gets a mild reprimand? Or a family carrying on with the knowledge that the drunk driver who senselessly slaughtered their son didn't even have his licence suspended? *It isn't fair!* we shout. And a cry for mercy from such trash is a beggar's refuge. We spit on it.

When Austrian Prince Schwarzenberg put down the Hungarian rebellion of 1849, some counsellors advised mercy for the captives. "Yes, indeed," he replied, "a good idea; but first we will have a little hanging!" Our hearts nod in assent.

Spite

Even our mercy can be laced with spite. When the first Elizabeth finally came to England's throne after the political and religious wrangling of the 16th century, a knight who had formerly despised her came seeking pardon. He threw himself at her feet, begging mercy. With a flick of her hand she dismissed him saying, "Do you not know that we are descended of the lion, whose nature is not to prey upon the mouse or any other such small vermin?"

A royal put-down indeed! But husbands do it to wives, and vice versa; neighbours condescendingly do it to each other; church members justify their cases and offer mean-spirited "forgiveness." And "community" becomes a shining ideal that we can't buy with our smoldering bitterness.

Love's second name

In Shakespeare's *The Merchant of Venice*, the main character borrows a great sum of money from Shylock and, due to adverse circumstances, is unable to pay it back. Shylock demands justice but seethes with vengeance. And in a marvelous speech, Portia slices to the heart of human need:

*The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Though justice be thy plea, consider this,
That in the course of justice none of us
Should see salvation. We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy. (Act IV, Scene 1)*

That's what David sings of in Psalm 6. Enemies surround him. Terrors press on him. Behind it all he feels the blazing wrath of God.

He knows he deserves it. He knows he's done some great wrong. He knows that even the little right that he claims to do is a paltry pittance. He is not caught in an unfair tragedy of blind circumstances; he is caught in the grip of justice. Divine "discipline" (vs. 1) demands its "pound of flesh."

Will he "stand like a man" and pay his debts? No, for in this courtroom there is no limit to the punishment and no door marked "Exit." All that's left is love's second name: mercy!

And in the scent of that whisper, life begins again.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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